

African

Ecclesiastical

Review

The Movement of the Young away from the Church

A Catechetically More Effective Mass

**The Teaching of the Catholic Faith
and the Lay Apostolate**

The Apostleship of Prayer for Emergent Africa

African Music

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The Movement of the Young away from the Church

1. - Why is there such a great movement of the young away from the Church?

TODAY CATHOLICS, and especially the younger generation, seem to be moving away from the Church. A glance at the trouble spots brings out this fact very clearly.

In British Guiana Jesuit missionaries have laboured for over 100 years along the coast and in the hinterland. Yet in recent elections Catholics voted in a Government which is against everything the Church stands for. In Kerala, an extremely Catholic country, Communism was put into power by the people. The communist Government was removed by the Federal Government of India and after a six month interval an anti-Communist coalition was voted in. But in that same election the Communist vote had increased by one million. Look at Catholic Malta: the opposition to the Church in the dockyards; the following of Min-toff among the young manual workers. Again in Cuba the new

regime is certainly against the Church. No doubt there have been demonstrations against the regime, but by the older section (over 40) of the top and middle classes. Turning to Africa we find a definite movement away from the Church and towards Communism.

We must ask ourselves why are the under twenty-fives deserting the Church? It is a question which has a familiar ring, for Catholics in Britain are asking themselves the same thing.

The mind of the average Catholic is that the Church has no part to play in his life. Why is this so? This burning question finds a partial answer in the fact that in many countries we have a Church-going population that has no Catholic outlook in the affairs of their country. In the mind of the Catholic population of the countries above mentioned (and in the mind of the Catholic population of the world) Church and

religion mean simply worship. The Catholic mind is split. On the one hand there is the worship of God; on the other political life... and never the twain shall meet!

Thus in the countries now attaining their independence the Catholic population is content to let their own people run public affairs. They do not realise that they are meant to speak out against a secular regime which is ready to overthrow all that the Catholic Church stands for, and that whether this regime is native or foreign. Previously top-level affairs went on over their heads, which was, of course, inevitable to some extent. But such is no longer the case. In their minds, however, public life is one thing and Religion another.

The image of the Church. This in the mind of the worker is something allied to the status quo, i.e. a status quo not in his favour. This fact must be added to the divided Catholic mind to complete the answer as to why the younger

generation is deserting the Church. In many overseas and underdeveloped countries (and even in European countries to a great extent) the working class has come to regard the Church as an institution allied with a social status quo i.e. an unjust distribution of wealth. Why are the Cuban peasants in favour of Castro? Because he stands for an improvement in their lot... Why did the poor Catholics put in a Communist Government in British Guiana? Because they were promised better living conditions. Neither should we forget that China was softened up for two years before the Red Army marched in. This was done by Communists going two by two to towns and villages announcing that "when we come to power we will give you everything".

There we have the problem of the youth deserting the Church and the reasons for it. To combat this we must, obviously, try to give them a clearer understanding of the relevance of Faith to everyday life.

2. - The Long Term Problem: Young Catholics are failing to understand the growing forces of Secularism.

The rising generation of young people are inclined to be dissatisfied with the teaching of the Church and they either fall away or fail to influence their environment.

Many of our present day youngsters, including products of good Catholic schools, feel that they can only achieve selffulfilment outside religion. They naturally

want to "live" — to be happy and successful — and in this regard they are not in touch with the supernatural for they do not see their Faith in relation to life. Around them are their friends and colleagues, kind and amiable people who, although engaged in practices quite contrary to the Faith, seem to be none the worse for it and appear to be enjoying

life to the full. It is not, therefore, very difficult to understand why our Catholic youth fall away from the Faith. They want life, and since they think it can only be found outside the Faith they abandon the latter for the former.

Secularism is developing in Africa.

The reason why overseas students coming to Europe abandon their Faith is very clear: they do not see its relevance to Life. In Africa also Secularism is growing very rapidly and we should ask ourselves what steps we are taking to prepare our African youth to withstand it. You may, for example, query the benefit of compulsory attendance at various religious devotions in schools. Successful experiments in certain African schools and colleges have proved that it is better to leave it to the discretion of the individual with the instruction given adapted to this new freedom, because freedom of attendance presupposes proper religious training. You could also ask if there is anything you could do to prevent the African from looking upon the glamorous life presented to him in the cities as a desirable and normal standard. A warning is only a negative approach and is not sufficient; he

must be given something to overcome this attraction. The appeal of the glamorous life is not one of doctrine, but an appeal to join in the "freedom" of Paganism, "to live life to the full". We should show the African that the real fullness of life and real freedom are to be found in an integrated Christianity.

The Cure

We must distinguish between conversion to the Faith and Catholic influence. The numerical strength of the Church is growing, but is its influence? Does the Christian laity influence its environment? If not, why not? The answer is that the young generation has a false view of the Faith. Catholicism is seen as a list of observances and not as a code for living. We must, therefore, revise our methods of teaching and presenting the Faith. We must present the Church as the Mystical Body of Christ — our life as a life in Christ — but as a life. This new approach must be emphasised in retreats and in school. Christianity must no longer be presented as a "post Tridentine refutation of Protestantism" but as a programme for life. The results are sometimes astonishing when we try showing the relevance of Faith to life.

3. - Its solution: to counteract Secularism by Integrated Christianity.

Youth comes to consider that prayer is no longer an essential part of their lives.

More and more throughout the world young people are losing the

idea of the real meaning of prayer. They look on it as something formal to be done on one's knees or not at all. It does not play enough part in their daily lives.

In the industrial areas they have to rush out in the mornings to catch trains or buses to go to work. In their work places the conditions do not favour prayer or give any facilities for hearing Mass on week-days. They get into the state of mind "can't pray" and therefore they do not pray and lose the habit. For them there is a need of the understanding of prayer: a raising up of the heart and mind to God. With this in mind their whole day could be a prayer. They should also be taught the real meaning and application of the morning offering.

Lacking the spirit of prayer the lives of these young people do not become supernaturalized. They follow a worldly trend and way of life based on the example of those around them. Even Catholic Action, when they are brought into it, means little to them unless they understand how it fits into their lives in conjunction with the Faith in their lives. An impact on them must come from leading integrated Catholic lives with a deep understanding of the meaning of the Mystical Body and their place in it.

The Christian impact on emergent Africa.

Many missionaries are overworked, dispersing their efforts over a wide field visiting innumerable outstations, bush schools and groups of people who would otherwise be left entirely on their own. He has no peace, no quiet and no

time. Here there is a question we missionaries could ask ourselves: Have we discerned? Have we not extended too far in width and not sufficiently in depth — concentrating so much on conditions that we have not really established the Church? What is the real work to be done? Or put it another way. We have many schools, bush schools, primary schools, etc. scattered over a wide area. Would it not be better to concentrate our efforts on more schools of the fourth and sixth standards so that pupils in them may be given the very best in the way of grounding in their religion after the manner we have spoken about, i.e. integrated Catholicism? Is it the business of the missionary to make converts or to establish the Church? As something in the way of an immediate remedy our special attention should be given, where possible, to secondary schools, assuring that the scholars in them get this same grounding in integrated Catholicism.

Very often the saying that the longest way round is the shortest way home is very true. I would advocate concentration on a few who would help build the Church and have an impact, instead of a scattered effort which, in the end, seems to get us nowhere. This concentration on a few would be building cell movements and sowing the seed as the Communists do. The obvious places to begin these cell movements would be the secondary schools and the Teachers' Training Colleges. There are

o many of our teachers who are lacking in their vocation, not being sufficiently disinterested. The fault mainly lies in the defective religious training given in the colleges. The same applies to some extent to the seminaries. Here one should insist on the pedagogical value of the treatise on Sanctifying Grace, our real Union in the Mystical Body. Moreover all young people should be given the missionary aspect of their integrated religion. All too many of them come to think, through ignorance, that this worldly life is good enough for them. Hence the rapid growth of Secularism with the Church left out.

In this special training the African woman should not be neglected. It is very likely that in future she will have a much greater influence than hitherto. We must bear in mind that proverb: "The hand that rocks the cradle rules the world." There is every chance that small groups of girls trained in this integrated Catholicism will bring up their own children in this way and so lead to a rapid growth in a real living Church.

This new emphasis on the relevance of life to Faith in our schools must go hand in hand with the education of the faithful in the parish. They must be made to see that the church is not a place to which we go under obligation, but where we obtain life. They must be made to see that religion does mean fulfilment and happiness.

Love generated by Liturgy will necessarily have its overflow in Social activities.

Priests, who are normally very busy men and worried about many things: debts, schools, buildings, etc., try to hold their young Catholic population by what we call "fringe" activities, i.e. clubs, hobbies, dances and so on. But in this field they can never hope to compete with the professional and secular organizations where the young people can go and get what is, from their point of view, better and cheaper entertainment. What these priests must do is to spend their time building up the liturgical approach in the parish so that true love — true Christian life — will be generated. Too often the priest dissipates his energies on these fringe activities and neglects the essential work of presenting Christ to His people. Sermons are not prepared, everything is done in a rush with no time to read good books or to think over problems. Rather than so dissipate his energy he should concentrate on this Liturgical approach, making much of the Mass and Sacraments to show their relevance to life. His parish should become a source of life then all the rest would follow as an extension into the concrete of the Christian life the people have learned around the altar. Their Christian love must find expression in activity, in Social Action. With or without the priest the people

will find ways and means of extending this Christian love.

This re-education of Catholics and the building up of an active

body of living cells in such places as schools, colleges and seminaries complementary to the parish activities is the solution to the Long Term problem.

4. — The Short Term Problem: How to counteract the Secularist elite which seeks to break the Church.

The Secularist attitude in Africa.

African individuals coming to Europe are subjected to the onslaught of both Secularism and Communism. No matter to which country they go (with the exception of Ireland) they imbibe many Secularist ideas, e.g. education should be under Government control; exaggerated doctrines of Socialism, etc. Like their English counterparts they leave school very immature and must then take up a career. But now comes the difference. The English boy takes up a post in the civil service or something similar and starts from the bottom. The African, on the other hand, is thrust at once into a prominent position — and herein lies the danger. It is useless saying that these young Africans should all go to Ireland for studies. They want to go to England and the U.S.A., and it is useless to try and stop them. Those, of course, who accept iron-curtain scholarships (e.g. Krushev College) will not simply receive a neutral Secularist education, but a positive Communist indoctrination. The results of this are, of course, obvious. The new African states will be autocratic and whether their ideology be Communist or Secular-

ist the trend will be towards totalitarianism. What then will happen to the Church? Probably she will be allowed to stay provided she says nothing. Looking around Africa we see that already there are countries either controlled by the Communists or fast heading towards their own brand of totalitarianism. They are trying to capture the youth, indoctrinating them and encouraging them to develop their African personalities by rejecting their Christian inhibitions. In these countries too all opposition and freedom of press, judiciary or trade unions are being gradually stamped out. There is little doubt that the new African Governments will all be autocratic, but if their ideologies are secularist (or Communist) then the Church will be attacked and may be broken. How then to counteract the secular (and Communist) elite is our short term problem.

Catholics in Action.

The problem in Africa, then, is that the wrong men are in the right places. How can we put in the right men in their stead? Obviously we must fight and do all in our power to thrust forward an

African elite to hold the line and man the key positions in all ranges of social life. Our Catholic laity must carve out for themselves positions of power at their own level. This preparation and thrusting forward of an African elite we must carry out by:

a) The formation of Groups "on the ground" to dominate their environment. Such have already been established in Ghana.

b) The establishment of local training centres in Africa. One such has been established in Mwanza and another in Bobo-Dioulasso (Upper-Volta).

c) The setting up of a training centre for an elite at the Metropolis. Here selected leaders will be given a more thorough training to prepare them to hold posts of responsibility so that they may exert strength at power points on the highest level of society. That is what we are doing in Claver-House in London.

The "Group on the Ground" — The first tier.

The Social Movement in the West has adopted the group movement as a means to social reform. The principles on which this group Movement is run do not seem to be effective. The approach is altogether too academic. Social studies are often divorced from social life with priests tending to forget the social conditions of the working man and asking him to face up to a far too intellectual programme of reading and dis-

cussion. The whole thing appears to be speculative. What is needed is something more practical, more in the concrete. Social virtues must be learned by practice so that we may have social action, for it is only by social action that we can have a real impact on society. That means that we must look for men with something extra — small groups with a good spiritual foundation who are prepared to commit themselves and influence their environment by their conduct.

The group should be small with not more than eight members. It is *per se* an independent unit but may have some informal link with other organisations and there should be some kind of diocesan liaison officer. It must work on some limited objective, i.e. some immediate concrete need of its locality, and its members must *get themselves involved*, must do something.

This "group on the ground" is very similar to a Catholic Action group, and much has been borrowed from various Catholic Action Movements. But the particular point here is that members must be *personally involved*. Many movements are inclined to be too academic.

The action of the Group is not specifically Catholic but rather Social on Catholic principles. For this reason we should allow into the group men who, although they are real leaders, are perhaps lacking

somewhat in their moral lives, unless there is very much to lose by way of scandal. If they are going to be leaders anyway they might as well be with us, for if we do not include them they may be against us.

The priest must always be careful to treat the Group members as adults. His presence and encouragement are needed, but the group must run itself. Most of his work will be done outside and before the meetings through personal contact with every member.

The Meeting.

The Meeting is split into five parts:

1) *The Gospel Enquiry*: This should not take more than five minutes. It puts the members in touch with Christ and sends down roots into the spiritual. To a Gospel text should be applied the "See, Judge, Act" method. It should be very specially prepared by one member (1).

2) *The Minutes*: The secretary should be a permanent official. The taking and re-writing of the minutes trains him in this important kind of work and may be a means of getting him such a post in Council meetings. (The chairmanship could be taken in rotation with a six week period each).

3) *Report of Action*: The tasks attempted should be limited but they must get the members really involved, e.g. sale of Catholic newspapers and periodicals, helping a compatriot, etc. All activities should be checked.

4) *Social Study*: A few passages from a simple text book, e.g. "The Challenge", are explained by one member who has previously prepared the subject matter. This should not take longer than five minutes and is followed by a discussion lasting ten minutes.

5) *The Social Enquiry*: This is by far the most important part of the meeting. The Members must become involved in the affairs of their locality and this can only be done through the "See, Judge and Act" principle.

See: They must get to know and understand social conditions and learn to do so as accurately and as unobtrusively as possible.

Judge: They must then find which principle can be brought to bear on the situation. This could be called the Kick-back method, going from fact to relevant principle.

Act: They must then try to get people interested in the question or try to solve the problem themselves.

(1) The following books could be of use: "Gospel Enquiries" by Fr. B. Bassett, S.J. (Sheed and Ward, also Canadian Y.C.W.). "The Challenge" by Fr. A. Gordon, S.J. (C.S.G.), "Catholic Catechism of Social Principles" (C.S.G.)

In this way young people are being trained in social observation and at the same time they are doing "team work", so to speak, and not just studying in the abstract. In learning to help themselves they will resist being pushed around and will prefer to stand on their own feet. They will stand out in the social level and will involve themselves as Christians in the question of the betterment of their people. At the same time they cultivate a life of prayer. All meetings begin and end with prayer and it would be a good thing to have a Mass Rota in all such groups, each member going to Mass and Holy Communion on one day during the week, with a different day for each member. This act of devotion is to be offered for the intention of the Group. The whole mentality of the Group must be that of persons who are seeking help from God.

The members of such a group may be professional men, business men, nurses, union men; etc. But whatever they may be such groups will certainly help to supply the Catholic lay leadership that is so badly needed.

In conclusion there are one or two points that are worth touching on. Why, for example, is there so much apathy among so many

otherwise able and capable Africans when it comes to the questions of shouldering their responsibility as Christians in social affairs? To a certain extent it can be accounted for by the fact that in the past the missionary did practically everything for them. It can also come from the tribal mentality with its tradition of always accepting the opinion of the chief as the easiest way out in order to avoid reprisals. The action required in this present day should not be that of the people following the priest but that of the people with the help of the priest. Our hopes must be in the younger with the help of the priest. Our hopes must be in the younger generation which is less influenced by tradition. We must get the teachers behind the movement and start early in the schools and training colleges.

Another point is this: in certain parts of Africa the Catholic population is now so large that inevitably a big number of Catholics will be in positions of responsibility and one may be tempted to do nothing. But these Catholics must be prepared for their future. A sense of their Christian civil responsibilities must be awakened and principles clarified.

PAUL CRANE, S.J.

CASUS CONSCIENTIAE

Kulwa, unbaptised, married Masele. Some time afterwards he went to work elsewhere, leaving Masele behind. He then started to live with Mija, fell ill and was baptised in articulo mortis. The parish priest finding it difficult to separate them — Kulwa had paid the dowry and now he has a child from Mija — applies for a dispensation from the interpellations to be made to Masele and then allows Kulwa to continue to live with Mija, soon to be baptised, without more ado.

SOLUTION

A. PRINCIPLES:

1) Pauline Privilege.

The rules governing the use of the Pauline Privilege were explained at length in a previous issue of the A.E.R. (July '59, pp. 153-159). We shall resume them briefly here, insisting somewhat more on the interpellations since they are mentioned in the case. The requirements for the *valid* application of the P.P. are the following:—

a) As regards the *matter* i.e. the marriage which is to be dissolved:

This marriage must have been contracted at a time when *both* partners were *still unbaptised*. The Sovereign Pontiff can, in virtue of his supreme vicarious power, dissolve any marriage as long as it is not a “*ratum et consummatum ut ratum*”, but the *Pauline Privilege* can only be applied to “*legitima*”, in the sense of c. 1015,3 i.e. marriages contracted between unbaptised persons. If

any of the conditions for the valid use of the P.P. is objectively wanting, in cases of doubt or otherwise, the marriage is still broken but this is then done in virtue of the *Petrine Privilege*.

b) As regards the *beneficiary*: The Pauline Privilege is directly granted to that partner of a legitimate marriage who is the first to be validly *baptised* and only as long as his spouse remains unbaptised. The latter can never use it: neither as a catechumen, for not faith but the sacrament of faith, baptism, is certainly required and is most probably sufficient; nor once he or she is also baptised, for then the marriage becomes sacramental, a “*ratum*”, no longer one of those within the scope of the Pauline Privilege. If it is the baptised party who after his baptism unjustly causes the separation or refuses peaceful co-

cohabitation, there can be no valid application of the P.P. to that marriage and the innocent partner, whether now also baptised or not, can only try to have the marriage broken by the much wider Apostolic Power.

c) As regards the *essential condition*:

There must be "discessus" or separation, physical or moral, caused or effected by the *unbaptised* party. As we saw above, if the baptised party unjustly causes such separation after his baptism, he cannot validly use the P.P., but if it is impossible to decide who is the guilty party, as is so often the case, c. 1127 gives the convert the benefit of the doubt and so the new marriage will be valid, if not in virtue of the P.P., at least by the use of the Apostolic Power. The "discessus" of the infidel may be physical or moral. Material, or non-malicious, physical departure of the unbaptised party takes place if there is impossibility or grave difficulty for a long time in living together as husband and wife, although the infidel may be perfectly willing to do so. This impossibility or serious hardship must not have been caused by the convert after his or her baptism and the convert must be unable to remove it. In malicious physical departure, which supposes a grave sin, at least objectively, the infidel party formally and *unjustly* refuses cohabitation. This refusal is unjust unless the convert after his baptism has committed crime justifying separation on the part

of the infidel and there has been no compensation of guilt or explicit condonation, but those offences must be known to, and alleged by, the infidel as the reason for departure. Moral departure is verified whenever the infidel, though willing to continue cohabitation and even expressing the desire to be baptised, makes life in common an intolerable burden for the convert or a grave danger of perversion for him or his children, or if he or she openly and habitually flouts the laws of God.

d) As regards the normal *proof* of the "discessus", the *interpellations*:

The first interpellation: "an velit et ipse converti ac baptismum suscipere" is only a preliminary and has no direct bearing on the departure; even if the answer is in the affirmative but cohabitation is impossible or refused unjustly, the P.P. may be used. And if the reply is in the negative, this by itself gives at the most a right to separation of bed and board, but not to a dissolution of the marriage bond. The second interpellation however: "an saltem velit secum cohabitare pacifice sine contumelia Creatoris" directly concerns the essential condition of the use of the P.P.. If here the answer is in the affirmative, the convert cannot validly use the P.P. unless there is a material departure or unless insincerity is with good reason suspected. Both interpellations must always be made, unless permission is given to omit them. This is often done but only under

certain specific conditions. The Constitutions "Altitude" and "Romani Pontificis" implicitly contain such a permission. The Constitution "Populis" allows the Ordinary, parish priests or Jesuit confessors to dispense from them, if they are certainly impossible or useless. Even in the latter circumstances they may not simply be omitted but must explicitly be dispensed from (1). The first interpellation is never required for validity. As for the second, this is disputed. Practically, at least if the "discessus" was certain at the moment of the new marriage, or if the interpellations were impossible or useless, the new marriage, although no dispensation has been given,

will certainly be valid (c. 1127), but illicit (2). There is a strict obligation only to make them once and they need not be repeated, if after an affirmative reply departure nevertheless takes place. Once a negative reply to the second interpellation is received, the convert may remarry even after a long time; even if cohabitation was continued for some time, even if the refusal is retracted (3), even if he now commits adultery, as long as his partner remains unbaptised.

2) The Constitution "Romani Pontificis" (4).

This Constitution grants to the polygamist, upon his conversion to the Catholic faith, the right to

(1) With several good authors one may hold, in practice, that Fac. 32 and 34 are no extension of the Constitution "Populis", although the latter does not explicitly mention futurity (e.g. L. Buys S.J., *Facultates Decennales*, 1961, p. 115).

The dispensation given in virtue of "Populis" or the Faculties (also Fac. 33 when there is danger in making the interpellations), has the special effect of guaranteeing the validity of the new marriage, even if objectively there is no "discessus" or the absent partner was baptised before it, or could not reply in time — which is not the case for the simple presumption of c. 1121.1. Even if the convert's misconduct prevents him from using the Pauline Privilege, he may be given a dispensation from the interpellations, once they are impossible, useless or dangerous. cf. Rev. Cl. Afr. 1953, p. 13.

(2) Some authors maintain that the unauthorised omission of the second interpellation is never, as such, a diriment impediment to the new marriage, as long as the "discessus" is de facto and objectively realised and whether or not one was certain about it at the time of the new marriage (P. van Leeuwen, "Het Paulinisch Voorrecht" p. 66, p. 130; Coronata, "Institutiones" pp. 631, 632, 636 — "the definite decision to depart is sufficient"; Regatillo in "Sal Terrae" May 1961, p. 295, "more probable"; others e.g. Payen, Winslow, Sego, doubt). Both van Leeuwen and Regatillo — in "Ius Sacramentarium" n. 1419 — appeal to cc. 11, 15, 1127, for the safety in practice of this opinion. Indeed c. 1121 is not clear, and the Holy See would have spoken in more precise terms if the validity was affected in all cases, but never wanted to do so, although urging as much as possible the obligation. It even seems, according to Woerber and Vromant, that the legislator purposely omitted an annulling clause. C. 1121 does not use "ut" but "antequam" which is nearly always followed by the subjunctive mood in the Code, although purely temporal and not implying further. C. 1121 can well mean that if the interpellations are duly made, the marriage is valid beyond doubt. We have another similar example in the "valide" of c. 105.1. And it is difficult to see how several good authors can limit the effect of an invalidating law, notwithstanding cc. 21 and 1038, by excepting cases of certain departure and impossibility (Capello, Vromant, e.a.). What counts is the "discessus", an objective fact, not its proof as such, and still less subjective moral certitude (so elastic). St. Paul does not demand more. Divine law only forbids to expose any marriage to nullity (except in doubtful impotence), its validity depending on the objective absence of diriment impediments to it.

(3) Disputed but in practice certain (c. 1127). One reason is that the retraction, even if perfectly sincere, is a private act without juridical value, whereas the refusal, even if the interpellations are made privately, has official value and canonical effect, cc. 1123, 1124.

(4) cf. A.E.R. 1959, p. 80-85.

choose one of the wives whom he has simultaneously or successively before his valid baptism, provided she is willing to receive baptism with her husband.

EXPLANATION

a) As regards the *matter* to which the *Constitutio Piana* — so called after its author, Pope Pius V, — may be applied: this is the same as for the *Pauline Privilege*, viz. only marriages contracted when both the parties were as yet unbaptised. A polygamist who has contracted a valid marriage, while he or his partner were already baptised, cannot use it. If, however, the baptism of either partner was doubtful, c. 1127 permits him to use the Constitution, without recourse to Rome, required in this case if one wishes to use the *Pauline Privilege* (H.O. 10th June 1937).

b) As regards the *beneficiary*: only a *polygamist* (polygamist or polyandrist) can use it once he is both *baptised* and converted to *Catholicism*. The favour is directly given to the polygamist who might validly, though not licitly, use it without the knowledge or intervention of the ecclesiastical authority. It is also self-operative i.e. once its essential conditions are objectively realised, it *ipso facto* applies, whether this be known to the beneficiary or others, or not. Two or more simultaneous

or successive unions must have been contracted by the polygamist before his *valid* baptism. Concubines do not count, but if it is doubtful whether a union was matrimonial — though its invalidity may be known, c. 1085 — or merely a passing concubinage, we may presume it to have been a matrimonial union in order to allow the use of the Constitution (c. 1127). Protestants cannot validly use it, but if the polygamy existed before their baptism was certainly valid, they may enjoy the favour once they are converted to Catholicism. And c. 1125 extends the favour to polygamists wherever they are nowadays.

c) As regards the *essential condition*: it must be very difficult for the polygamist to be separated from the wife he chooses and the latter must also be baptised or at least willing to be baptised. If the chosen wife refuses baptism, a *special* dispensation *super disparitate cultus* — always required when the *Privilege of the Faith* is used together with it, the ordinary dispensation being insufficient though valid — may be given, but this must be considered rather as a dispensation "*super legitimo*", beyond the scope of the Constitution which supposes at least willingness to be baptised: "*Baptizata et baptizabitur*", and as the Propaganda has it: "*ut et ipsa fidelis fiat*" (5). As regards

(5) S.C.P.F. 14 Jan. 1806. The Constitution also says: "*Quae simul cum rito baptizata existit*", but "*simul*" does not necessarily imply simultaneity of time. It also means "*equally*", "*likewise*", cf. Eccli. 18, 1 and Concil. Later. IV and Vatic. 1 (D.B. 428, 1783) cf. Tanqueray Syn. Theol. Dogm. II, 777c. Therefore, provided both are baptised the factor of time is irrelevant.

the difficult separation from the chosen wife, there will hardly ever be any difficulty in practice (6). No interpellations are necessary, sometimes it is more prudent even to omit them. The Constitution may be used *validly*, at least in virtue of c. 1127, even if the lawful spouse can easily be approached, or spontaneously, or lawfully interpellated, declares her willingness to cohabit or be baptised, and even if she is already baptised. As for the *licitness* of using the Constitution as such, circumstances, justice, charity and natural equity towards the rejected lawful spouse must always be observed (7). If the convert or the chosen wife was already baptised some time before the use of the Constitution, "crimen" may have occurred, and it must be ascertained that the convert had not consummated marriage with his lawful wife or any of his doubtful wives, after at least doubtful baptism of both.

3) Time of Dissolution of the Former Marriage.

a) It is certain, at least by

ecclesiastical law (c. 1126) that, when the Pauline Privilege is applied, the former marriage is broken — "natura prius" — at the moment the new marriage is validly contracted. If some diriment impediment prevents the validity of the latter, the former marriage continues to be valid. And as a baptised Catholic the convert is obliged to contract "in forma" — not Protestants —, if he uses the P.P. (cf. c. 1099). If there is *disparitas cultus* or *mixta religio* to be dispensed from, the Catholic needs a special dispensation, the ordinary one, though in practice valid, being insufficient.

b) The position of c. 1126 in the Code indicated, and it is commonly admitted that for the Constitutions or Apostolic Faculties, as well as in the use of c. 1127, the former marriage bond is also broken only when the second marriage is validly celebrated. The *Constitutio Piana* no longer contains a "sanatio". Therefore if the chosen wife is certainly not the true and lawful one, renewal of

(6) A Coronata 648. It is not quite sure, if the "difficillimum separari" nowadays still is an essential condition for the use of the *Constitutio Piana*. It certainly was the special "causa motiva" of the first concession and of the "sanatio", which favour is now no longer granted, but the general "causa motiva" then and now in c. 1125 is before all to favour the faith. Neither the above-mentioned reply of the Propaganda, nor the former Fac. 24 speaks of the condition and must we suppose that the Church has become more exigent just here while applying more frequently the Privilege of the Faith elsewhere? What also remains of the convert's right to choose one of his wives already dismissed in successive polygamy? Therefore some authors e.g. de Ley, deny its necessity, others doubt or do not speak about it at all. E.g. Bouscaren-Ellis, a Coronata; cf. Woods, Woerber, Clergy Monthly 1952, p. 215 e.a.

(7) This condition must however not be exaggerated, and often the rejected lawful wife can hardly be "*rationabiliter invita*" (possibility of removing real scandal, greater good of souls etc). cf. de Reeper, "A Miss. Comp." App. VIII; Sanders "Clergy Monthly" 1952, pp. 217, 218. The restrictions imposed for India in 1959 concerning the use of Romani Pontificis and their 1952 Indult (cf. A.E.R. 1960 p. 164), have again been removed (Clergy Monthly, 1961, p. 25).

consent must be made according to law (8).

c) If the chosen wife is only *doubtfully* the lawful wife of the convert the favour of the faith allows the baptised convert to remain in that doubtful union as it is without more ado, after sending away his other wife or wives (c. 1127). This is however a mere presumption of law as regards the validity, without any objective change. But if consent is renewed "in forma" after baptism of both, any former doubtful bond, if *de facto* it existed, is certainly and really broken at that moment. If baptism of the chosen wife is as yet impossible, the Constitution "Altitudo" may often be invoked still. The polygamist here must only not be able to remember which wife he married first in a valid union. If the first union is not certainly valid, the following one is doubtful too, and he then can marry any one of those doubtful wives, and even a wife who is certainly not his lawful one, and that without her being baptised (cf. Buys, *Fac. Dec.* p. 125). Neither formal cautiones, nor dispensations are required. Of course, in such cases of insoluble doubt, any converted and baptised Catho-

lic can also marry any free Catholic woman, considering all his former doubtful marriages null and void (c. 1127).

B. AD CASUM.

Kulwa is still married to Masele, for their marriage has never been broken, neither by the use of the Pauline Privilege or any of the Apostolic Constitutions, which all require the celebration of a new marriage according to law, nor by a direct dissolution by the Holy See. As regards the Pauline Privilege it seems that Kulwa by his adultery committed after his baptism has forfeited the right to use it: it is he who "goes away". Only if Masele has committed the same crime or has condoned his, she has no longer the right to refuse cohabitation invoking his misconduct as a just reason for separation. The Parish Priest had no need to apply for a dispensation from the interpellations. He had already the power to give one, in virtue of "Populis" in the common law (c. 1125), or if he had received *Fac.* 32-34. But no such dispensation can validly be given, not even by the Bishop, unless the interpellations are evidently impossible, useless or dangerous (*Fac.* 33).

(8) A "sanatio" cannot be given by the Ordinary here (c. 1139, 2 — although *Rome* sometimes granted and still grants, an imperfect sanatio, (cf. *The Jurist*, 1960, p. 79). Against the common opinion Woeber (*The Interp.* p. 128) does not require renewal of consent, while Winslow (qu. 121) and van Leeuwen (p. 90) express doubts. Augustine is sometimes quoted as not requiring it, but on p. 364 he makes it clear that he has only doubtful cases in mind. Vromant n. 344 and *Revue. Cl. Afr.* 1955, p. 323, think that the former bond is broken at the moment the Constitution is applied, i.e. when after baptism the convert makes a definite choice (cf. also Kearney "The Princ. of Cn. 1127" p. 134) but they also require convalidation "in forma" of the still invalid union. In fine we may safely say, that only the Holy See directly solves the former bond, the dissolution dates from the time of the rescript itself.

If the pastor did give the dispensation validly, it gave Kulwa the right to remarry "in forma" but did not directly break the former bond itself (c. 1123). Kulwa may, however, appeal to the Constitutio Piana: he was a polygamist already before being baptised and finds it hard to separate from his second wife. But he is bound to Masele as long as he has not yet validly remarried Mija in Church. Mija has to be baptised first or a special dispensation from *disparitas cultus* must be obtained. No need to interpellate Masele, but the conditions for the licitness must be fulfilled and all real scandal if any, as far as possible — *non obligat cum tanto incommodo* — removed. Since Kulwa and Mija are now

living in an adulterous union they should per se be separated. If there is good faith, no scandal, and the admonition will probably have no effect but only make things worse, they might be left together without being told as yet about the invalidity until Mija can be baptised and the new marriage celebrated. Only if there is a serious insoluble doubt about the validity of the marriage Kulwa-Masele, Kulwa may be left with Mija without more ado (c. 1127), but in this case it is better to convalidate their doubtful union "in forma" without delay and without waiting for Mija's baptism, using the favour given by the Constitutio "Altitude."

E. DE BEKKER, W.F.

Casus Conscientiae for the next issue

"At a meeting of missionaries several points about baptism came up for discussion. Some advocated the practice of rebaptising under condition all converts from Protestantism, because one could never be absolutely sure about the minister's intention. Others doubted very much the validity of baptism conferred on pagans who, when they are sick, ask for it as if it were just another medicine which might possibly bring them back to health. Still others did not know what to think of the validity of Protestant baptism in places where the pastors indiscriminately baptise immediately all who come to them, often without any instruction at all, just to increase their influence over the people, or promising them all kinds of temporal advantages. Since this question of the validity of baptism is of such a great importance in arranging later on the matrimonial situations of our prospective converts, we should like to know what we can or must do in such cases."

A Catechetically More Effective Mass

A MISSIONARY must have close ties with his people; so also must the worship by which he is to lead them to God. Hence it was my constant endeavour as a missionary in Shantung Province, China, to integrate traditional customs and usages of the people into our community worship, so that our neophytes could easily feel at home in God's House.

For example, let me tell you how we used to celebrate Christmas. The people had to be taught that Christ came into this world as its almighty Lord and God. But they had already learned how to receive an important personage from the traditional ceremonial used for the reception of a new Mandarin. Why not use this familiar ceremonial for our Christmas celebrations?

So we devised a ceremonial reception for the Christ-Child after the pattern already well-known to the people. On His way from heaven to earth, Christ came to rest in a tent outside the confines of the village. A solemn procession went out to meet Him accompanied by fireworks, the smoke of incense, and music. The little Saviour of the world is placed in a litter and carried ceremonially into the Church. Then a child comes forward to greet Him, saying: "We have carried Your

image into our church, to receive it with honour; we ask, now, that You will come into our souls and reign over our hearts as King."

Adaptation of Traditional Customs

We made use of traditional customs on other occasions as well, such as at funerals and harvest festivals. Thus we were able to bring home to our people the meaning and spirit of quite a number of the Church's celebrations. But for the greatest celebration of all, the Eucharistic celebration, no such possibilities are open to us. Yet the Mass is the centre and summit of Christian worship, the inexhaustible fount from which our people should draw grace in the utmost abundance. But how can we bring home to them the very essence of the *tremendum sacrificium*? How can we prepare the hearts of our *circumstantes* so that they will receive in full measure the treasures of grace and redemption inherent in the Mass?

It is the Foremass, the Liturgy of the Word, which ought to do this, for that was the purpose for which it was instituted. It ought, therefore, to fulfil this purpose; it ought to teach the people, to move them to God's praises and to the profession of their faith; it ought to lead them on to offer themselves in self-surrender, together with

their gifts of bread and wine. But it is precisely at this point that we find a great wall erected between the faithful and their shepherd—the wall of the Latin language and of scarcely intelligible ceremonies. It is lamentable, but true, that shepherd and sheep hardly understand each other at all in the very act of their highest worship of God. They speak different languages and are, in spirit, divided from one another.

If only they could talk the same language, at least in this first part of the Mass! Such a form of the Mass would promote unity of minds and hearts! Not until the Christian can worship in the same tongue as his priest will he be able to feel that he is a fellow-offerer with the priest. Only then will he feel impelled to purify his soul, to free himself from earthly bonds, that he may be taken up to God, in and with the Divine Victim, as a pure and holy offering.

With all the other shepherds of souls, I share the hope that our holy Mother, the Church, will grant to us the possibility of re-shaping the Mass in such a way that it will become a truly missionary celebration. Let us beg most earnestly that at least the Foremass, up to the Canon, the Liturgy of the Word, may be in our people's own tongue. What we ask is nothing new, for it was through the meaningful celebration of the Mass that the Church, in the first centuries of her history, succeeded so admirably in her gigantic missionary task.

Catechetical Value of Liturgy

This article, then, is intended to show how, in bygone days, the Mass

used to be celebrated in a way that was catechetically effective, and what we hope for with regard to its eventual reform.

One of the most important things which has come to light in recent years is the fact that the Church of the first centuries fulfilled her tremendous missionary task largely through her liturgical celebrations. After their conversion, the catechumens took their place within the Christian community, and it was here that they received a mature Christian formation. Though not yet fully members, they found themselves in a community which believed, persevered, prayed and offered sacrifice together in the unity of brotherly love. Once baptized, they themselves were able to share in the community's sacrifice and sacred meal. Here, within the community, the Church revealed herself to them in her central action. Here was their permanent school of Christian living. Here they were introduced into Christian practices. Here they were sustained, deepened and renewed continually in that which they had begun in their conversion and baptism.

What forms of worship did they find in this community? One of them was prayer of various kinds. There was communal praying and singing, such as in the *Gloria* and *Sanctus*. There was personal silent prayer after the *Oremus*, sometimes implemented by the *Flectamus genua*. And there were prayers said aloud by the priest such as the *Collect*, and *Preface* and the *Canon*. As all of these were in their mother-tongue, the faithful could understand and share in them. Of special importance was the *Oratio*

fideliūm or "Bidding prayers" in which the people prayed explicitly for their particular intentions.

Finally, there was the meditative singing which accompanied the four processions; the Introit during the Entrance procession: the Gradual and *Alleluia* during the Gospel procession; and the Communion sung while the Eucharist was distributed. In all of these something was done or witnessed by everyone in common, and the singing, which included antiphons repeated by the people again and again brought home to them the meaning of what was going on, and impressed it vividly on the minds and hearts of all.

Another constituent of the service was the proclamation of God's Word. The readings from Holy Scripture (which were of course, in the vernacular), together with the ensuing homily, constantly nourished the people's faith, leading them to the riches of God's revelation and to the depths of the sacred mysteries.

The material gifts for consecration—bread and wine—were at the same time gifts for those of their brethren who were in need. The offering was thus a regularly recurring communal action by means of which both love of God and love of one's neighbour were expressed and practised. Next came the sacred mystery of the Eucharist itself, in which the faithful were brought into personal contact with the sacrificed and risen Saviour, gave themselves in and with Him to the Father, ate together the Meal of Love, and became united with Christ and with each other.

All this was catechesis of a singularly perfect kind; indeed it was better than any catechesis, for it was not mere teaching but also doing and praying and sacrificing. It went even further; for here they met Christ Himself and became ever more deeply incorporated into Him.

Public Worship in Mission Lands

We must admit that in contrast with this early worship, the public worship as carried out in the missions in recent times has had far too little significance. Its catechetical and missionary power is pitifully limited—especially at Low Mass when the people remain wholly passive. Nothing remains except the sacramental efficacy, but the fruit even of this depends on the receptivity or dispositions of the faithful who are present. That is why it is imperative that in our own times we do everything possible to restore the full missionary force to the public worship of our people. Newly converted Christians must experience in their worship the solicitude and the understanding love of holy Mother Church, who is prepared to do anything to impart to her children her Word of Truth, the prayers of her heart and the meaning of her sacred actions, in order to lead them to God.

We cannot evade the serious charge of negligence if we fail, now, to attach much more importance than we have done in the past to the intelligibility of divine worship, which could be such a wonderful means for training and sanctifying our Christian people. By the careful planning and staging of

Sunday Mass, especially, we can achieve, more than by any other means, the most far-reaching effect; for all the faithful come to Mass on Sunday, not merely those of one age group. Here also we can produce the most intensive effect, because in the Mass there is not only teaching, but also prayer, offering, and union with Christ. Finally, it is here that we can produce the most lasting effect; for training given at school or by courses of instruction eventually come to an end, whereas Sunday Mass remains a factor in a Christian's life for the rest of his days.

The problem has become especially topical and urgent because many of our mission schools have been taken away from us, and others are likely to be taken away in the future. Then we shall be left with nothing except the most important thing — divine service, or public worship. And we know that tremendous strength can be drawn from public worship if it is celebrated communally, carefully prepared, and staged in a meaningful way. The proof of that is the experience gained in the East German diaspora now under the oppression of atheistic communism, where the Catholics derive, almost exclusively from this one source, the strength which they need to preserve their faith, to suffer, and to witness to Christ.

Some might object to the ideas expressed so far by saying that the forms for divine worship are already fixed by rubrics and ecclesiastical laws, and thus we do not enjoy the freedom in this sphere which existed during the early centuries. The objection is not without substance, but that must not

blind us to the considerable possibilities which we still have even within the framework of existing legislation, to conduct our services in ways which would increase their missionary efficacy. To achieve this purpose, bishops in many dioceses and countries have already issued directives regulating, in detail, the forms of public worship. The value of such directives is that, on the one hand, they eliminate all irresponsible tinkering with the liturgy while, on the other hand, they promote forms that are liturgically more worthy and pastorally more efficacious. Some of these forms have already been used for decades in German dioceses, and have clearly demonstrated their profound efficacy and formative power, especially during the years of Nazi persecution. Examples are those which the Germans call *Gemeinschaftsmesse* (Community Mass), and *Betsingmesse* (Prayer-hymn-Mass). Pastoral work in Germany would now be unthinkable without them.

Principal Forms of Participation at Mass

That we may form a concrete picture, let us consider briefly some of the main forms of active participation in the Mass.

The simplest form of participation in Low Mass is attained if the priest addresses his greetings, not merely to the server, but to the entire congregation, so that the people themselves make the appropriate replies. This, by itself, transforms the whole character of the celebration. It is no longer a private action of the priest, but a communal action of priest and people together. In addition a Lector, or one of

the senior Mass servers, reads the Scripture pericopes in the vernacular, and the people say, in their own language, the *Sanctus* and *Agnus Dei*. This is lawful in Germany and in some mission countries having special privileges, but elsewhere, since the Instruction of the S.C.R. of September 3, 1958, the people may not recite literal translations. They are limited to the Latin or to paraphrases. This form should be the very minimum for every Mass at which there is a congregation.

In a more developed form the people say together the entire Ordinary of the Mass, together with the *Gloria*, *Credo* and *Pater noster*, all in the vernacular. A schola or lector reads aloud parts of the Proper, and a lector reads out translations of the *Collect*, *Preface* and *Postcommunion*. In countries without special privileges the lector may not use translations, but only summaries and even these may not be read simultaneously with the priest's Latin.

The *Betsingmesse* (Prayer-hymn-Mass) is a form particularly well suited for use on Sundays. The people sing appropriate hymns at the beginning and end of the Mass, during the preparation of the gifts, and during the Communion, in addition to the responses and prayers listed above. This affords a lively variety of activities, and yet makes provision, during the Canon, for the silence needed for personal prayer.

In Germany there is a centuries-old usage which has now become a special privilege for all German dioceses. Even during a Sung Mass the people are allowed to sing in their own language specially composed hymns correspond-

ing with certain parts of the Ordinary and the Proper. This form is of importance historically, for through this practice whole dioceses were preserved from falling into heresy at the time of the Reformation.

In every form of Mass, whether said or sung, the pastoral effect can be intensified by sundry other expedients. The most important of all is careful preparation. This involves the choice of hymns, and consultation to ensure agreement between the celebrant, organist, servers, prayer-leader, lector, and schola. It involves also a thorough rehearsal of all those who have any function in the service, as well as attention to such details as the beauty of vestments and sacred vessels, — even to the very building of the church. For the church should be so built that the altar is not too far away from the people or obscured from their view. Ideally the altar should be fairly close to them, in such a position that they can really be the *circumstantes* mentioned in the Canon of the Mass.

A further point concerns the Offertory procession. The easiest way is to place, near the entrance of the Church, a dish for the hosts, or a ciborium, into which each communicant puts a host — using a spoon if this be considered desirable. At the proper time, the servers carry up to the altar these offerings from the faithful together with the wine and water, and the priest receives them. This meaningful action expresses clearly and vividly both the self-surrender of the faithful, and also their union with Christ as Victim of the sacrifice. It also helps them to participate, in a prayerful and

conscious way, at this point of the Mass. They receive at the Communion their own offerings now transformed into heavenly food.

The *Oratio fidelium*, or "Bidding Prayers", are of special importance. While the liturgy as such transcends time, these prayers invest the worship with a direct relationship to the "here and now". Some form of them is found in most German diocesan hymnal (*Diozangesangbücher*), with variations according to the seasons of the liturgical year, and for different intentions, such as "for youth", "for the missions", "for the faithful departed," and so on. The priest, or a lector, leads the prayers before the Offertory, and the people answer by saying "We beseech Thee to hear us".

For the distribution of Communion the use of a communion dish (instead of a ciborium) is becoming more and more widespread. After all, a chalice is really a drinking cup, and a ciborium looks very like a chalice. A dish corresponds far better with what it is to contain, namely, food. Also it avoids all danger of confusion between the chalice and the vessel containing the sacred hosts — a confusion which is not unknown when a ciborium is used.

From all this we can see that, when seeking a more catechetically effective form of Mass, we need not look only to the future. In celebrating Mass with our people we have, even now, a considerable margin of freedom. Any bishop can improve the way Mass is celebrated in his diocese by means of directives to his clergy, and especially

by making provision for such improvements in his diocesan hymnal. We are no longer groping after ways in which to begin; we have long since passed the merely experimental stage. We possess Mass-forms already worked out, the fruits of decades of reflection, devised by specialists, critically assessed by liturgists, and widely tested in practice by zealous pastors. They are forms which have stood the test of time, and have already brought forth abundant fruit in pastoral work.

Proper Norms for a Rubric Reform

In spite of all the possibilities we have examined we must constantly face the obstacle of restrictive and frustrating prohibitions inherent in some of the rubrics and existing laws. We ought then to have the courage in a spirit of sincerity and of realism, to question humbly whether these restrictions do in fact serve any useful purpose. No one would deny that a set of rubrics is necessary in order to ensure the dignity and orderliness of divine worship. But is this end truly served by the rubrics as they now stand? Does each of them really achieve its purpose in every single case. To assess this, we have to judge by the right norms.

One such norm is, beyond question, the great commandment given us by Christ that we must love God and love our fellow man. We ought, therefore, to examine the extent to which any given rubric does help people to love God, whether it does in fact draw the faithful closer to God and to the sacred mysteries. We must also see whether it measures up to that standard of

love for men which takes seriously the needs of the simple man-in-the-street, the humble woman-of-the-people. Does this rubric help them to see and to feel in their worship, the "goodness and loving kindness of God our Saviour" (Tit. 3: 4.)?

Another sure norm is the example of Christ our Lord, whose Heart so yearned for the simple and humble, and who gave us the Eucharist in the simple and humble form of the sacred meal.

We should also take as a norm the statement of the Encyclical *Mediator Dei*, that "the principal aim of ritual laws is to nourish and foster the piety of Christians and their inner union with Christ and his visible representative; also to engender in us these dispositions of mind and soul whereby we may conform ourselves to the High Priest of the New Covenant." Beyond doubt there are some rubrics which, in the circumstances obtaining today, will not satisfy these criteria.

A further norm is given us by pastoral knowledge and experience that the Church's basic principle is "*salus animarum suprema lex*." This pastoral concern recognizes the sensibilities and susceptibilities of our own generation, of the people of our own countries and dioceses; for it is these people whom we have to lead to God. Hence their idiosyncracies, the ways in which they react, will not allow us to do anything that would hinder or obstruct their access to the founts of holiness. These we must rather open, and render access to them easy.

Finally, we have a norm in the love of our holy Mother the Church, who

cannot possibly oppose her own will or the will of God who "desires that all men should be saved and should come to the knowledge of the truth" (1 Tim. 2: 4).

If now we reflect upon the task which our public worship imposes on us,—if we think about it in the spirit of God, of Christ and of the Church, we find ourselves driven forcefully to a number of conclusions. We cannot do other than conceive a whole series of heartfelt desires which, in all sincerity, we should state clearly, and examine dispassionately. And then we should trustfully and insistently petition the Holy See to grant, for the good of souls and for our own good, those which we hold with conviction to be truly necessary.

Petitions for Changes in Mass

In doing so we should make it clear that what we ask for would be permissions; that is, we seek approval for forms which would take their place beside the form of the official Roman liturgy of cathedrals and monasteries. We seek them only for the worship of ordinary people in parish churches and chapels:

1) The first Petition is one which has been voiced many times. It is that every celebrant should be allowed to read the Epistle and Gospel of the Mass to the people directly, in their own tongue, without having to duplicate them in Latin. Duplicate readings in the vernacular by a lector are only distracting and unsatisfactory substitute forms, which ill befit the dignity of, and reverence due to, the Word of God.

2) The second Petition is that the privilege of singing in the vernacular during Sung Masses, already granted to the dioceses of Germany and to certain missions, should be extended to all dioceses.

3) The third Petition concerns the Liturgy of the word, sometimes called the Mass of the Catechumens, that is, that part of the Mass which extends from the beginning till the Credo. All this should be reformed in ways which would restore its original function, and enable it to fulfil the purpose for which it was instituted. Such reforms imply a number of sub-petitions as follows:

a) We ask that, in Masses celebrated for the people, especially in Sunday parochial Masses, the liturgy of the Word should be in the vernacular throughout.

b) So that the people may have access to the riches contained in God's Word, and in order that in practice no really important item of divine revelation be withheld from them, we ask for an increased selection of pericopes from the Epistles and Gospels which, in the course of a four-year cycle, would familiarize the people with all the principle treasures of revelation contained in Holy Writ. This petition has already received unanimous approval at the Nijmegen Congress, and a draft of the proposed new order of Scripture Readings has been sent to Rome.

c) That all duplications should be eliminated from the Liturgy of the Word; that is, when the people pray, or when the choir sings, the priest

should not have to pray anything different, nor should he have to read these parts in Latin.

d) Wherever it may seem necessary, in missionary countries, the bishops should be authorized to work out modifications and adaptations in the Liturgy of the Word, so as to make it better suited to the needs of their people. Let them lay before the Holy See the modifications they propose and then, if these be approved, prescribe them for their own dioceses.

e) So that the importance of the Liturgy of the Word may be recognized, and its pastoral purpose be more surely achieved, may the celebrating priest, be at the *Sedile* during the songs and prayers, instead of at the altar which is the place of sacrifice. For the readings may he go to the *ambo* and face the people. This would be according to the intrinsic nature of the Liturgy of the Word, as is shown by the rubrics governing Vespers. Such a clear distinction between the Liturgy of the Word and the Eucharistic Liturgy of Sacrifice would teach an important catechetical lesson to the people, and the manner and the place of each part of the service would better correspond with its nature. The priest would go to the altar itself for the first time, at the Offertory.

4) The fourth Petition is that our present form of the Mass be recognized as being derived from the highly developed liturgy of the Papal Mass. But in the country places around Rome the Mass used to be celebrated in a much simpler form, suited to their

modest circumstances and lack of resources. For this reason it would be desirable that:

a) for less developed communities a simpler form of the Mass should be allowed—something which would resemble more closely the Last Supper of our Lord, or the Mass of ancient times described by Justin: "When we have finished the prayers, bread, wine and water are brought. The President says prayers, and thanksgiving, and the people join in by saying *Amen*. There-upon the distribution begins, everyone receives his portion of the consecrated gifts, and deacons take a share to those who are absent." (Apol. c. 53). In such a form the three principal parts of the Eucharistic sacrifice would be easily and distinctly recognizable: 1. The preparation of the gifts, including some form of Offertory procession. 2. The Eucharistic Prayer, from the beginning of the Preface dialogue to the Great Doxology with its *Amen*. 3. The Communion, comprising the *Our Father*, the breaking of Bread, the *Agnus Dei*, the *Pax* and the distribution of the heavenly Food.

b) In this simple form, all audible parts would be in the vernacular, while the Canon and other silent parts would be recited by the priest in Latin. This permission has already been granted in substance to China, though not yet promulgated.

Consideration of Indigenous Culture

These heartfelt desires, which imply a number of small details not mentioned here, are by no means revolutionary, for they correspond with the

ancient traditions of the Church. Also they are in full consonance with the aim expressed by the Council of Trent, as that of reforming the celebration of the Mass "*ad pristinam formam Patrum*." They are, furthermore, in accordance with the spirit of the classical missionary documents issued by Propaganda in 1659 to the Vicars Apostolic on their way to the East: "In no way and under no pretext should you attempt to urge those people to change their customs and habits, so long as they are not in flagrant contradiction with good morals. What would be more absurd than to transplant France, Spain, Italy or any other part of Europe into China? It is not Europe that you are to take with you, but the Christian faith which in no way rejects or condemns any usages or customs so long as they are not immoral, but rather preserves them whole and intact." Finally, these proposals fulfil the purpose of the ritual prescriptions already cited from the Encyclical *Mediator Dei*.

Hence they are not inspired by any mere archeological considerations, but solely by the acute pastoral needs of our times, and by a recognition of the duty which we cannot evade, even if we will, — the duty, namely, of opening the way to the peoples of other cultures to the very heart of our worship. The importance of these proposals, therefore, does not derive from the fact that these forms once did exist in the golden ages of liturgy; it is based squarely on the fact that they are absolutely necessary for our missionary task.

If anyone raises objections on the grounds that the Latin language is still the symbol and bond of unity of the Church and should therefore continue to be the liturgical language, we have to make a clear distinction. For the clarity of the Church's teaching as proclaimed at her Councils or for the mutual comprehension of theologians in their scientific studies, or for the univocal terminology of Canon Law, Latin renders an indispensable service. Also the admirable solemn forms of the Latin liturgy should never be given up. In all these domains Latin does indeed foster and subserve the unity of the Church. But when it comes to community worship, including the Mass, the situation is quite different, especially in the mission countries. Here an inflexible conservatism insisting on the exclusive retention of Latin has led to an immense loss of souls, and has done more to divide Christians than to unite them.

Is it not true to say that one of the chief obstacles to the return of the Oriental churches to the One Fold has been the fear of being latinized? One of the main factors which drove the Evangelical Christians to break away from Mother Church was their desire to worship in their own tongue. A leading theologian of our day has said that one of the main reasons why millions of the working class have fallen away from the Church during the past century has been a surfeit of Latin in worship. Cardinal Costantini, still being Secretary of Propaganda, was right in saying that the greatest obstacle to the conversion of China was

not the Great Wall of China but the Great Wall of Latin.

Even today millions stand just outside the gates of the Church but do not feel drawn to enter because in the Church's worship they do not find the loving embrace of a mother longing to adapt herself to them, to understand them nor to be understood by them. They do not come in because they do not perceive the redeeming love of Christ who so mercifully sought out the common people; they see instead a foreign product—a museum piece belonging to the bygone days of European culture and art. Besides the strange language, many ceremonies in the Mass are unintelligible apart from their historical background, and have hardly any meaningful reference to life today. If we are genuinely concerned with the salvation of souls, we must do all that we possibly can to adapt the forms of divine worship to the pastoral needs of our own times and our own people.

Proper Use of the Vernacular

The Church, which progressed from the Aramaic through the Greek, to the Latin language in her liturgy did not lay the foundations of her unity upon the use of Latin in public worship. External unity has become easier to maintain today by reason of technical advances in communication and administration. The interior unity, however, is the work of the Holy Spirit and of a common faith nourished and expressed in an inspired, meaningful liturgy that speaks to the heart.

We must also realize that today we live in a democratic world in which,

far more than formerly everyone feels that he has a right to understand what is going on. Can we sing a **Passion, lasting half an hour, or an Exsultet** for twenty minutes in an unintelligible language to layfolk who are supposed to be adult members of the Church? And when the Church demands as a natural right of her children that they receive their religious instruction in their own language, even if they are a linguistic minority, should not the same principle be applied to divine worship, particularly as regards its catechetical parts? Ninety per cent of Catholics throughout the world will never feel themselves called to raise up their hearts when they hear the words *Sursum corda*; nor will they truly wish for the priest that the Lord be with his spirit when they say *Et cum spiritu tuo*. No amount of explanation and translation will ever alter the fact that the meaning is not really grasped even of the simplest and commonest Latin formulae, and that thereby the whole divine service loses much of its effect.

We are living at a decisive moment in the history of the Church; at a time when the world is threatened with terrifying dangers. But it is also a time of tremendous missionary possibilities, when the Church must show herself to the peoples of the world as the stronghold of love and truth. Never before have so many missionary bishops and specialists in catechetics met together in the Spirit of the Good Shepherd, a spirit of consuming anxiety to win mankind for Christ. Now is surely the moment for the missionary bishops

to declare openly what they deem right and important and necessary. It is inconceivable that our Mother the Church will turn a deaf ear to the voice of so significant a group if it states in unmistakable language what the times demand.

The voice is the voice of God. May the Holy Spirit enlighten us and enable us to recognize what should be done. May our deliberations lead to the ever more complete fulfilment of what the Encyclical *Mediator Dei* teaches: that the Holy Sacrifice should be moved by the beauty of the liturgy, and raise their voices in alternation with those of the priest and the choir; that the faithful should pray in the closest union with the priest, in the very same words, according to the mind of the Church. May we then recognize and achieve everything that will render accessible to the peoples of the world the way to the Church, to Christ, to God — everything that will enable them to find their salvation in him.

Approval of the Holy See

If we are agreed upon what is needed, there is nothing to prevent us from laying our petitions before the Holy Father. Again and again I have been told: Rome is just waiting for the bishops to express their desires. If we lay these, our requests, before His Holiness, let us entrust them as into the hands of the common Father of all Christians, who has taken to his heart in a special way those who have been converted from paganism. Let us send him our petitions with a sense of our responsibility for the souls of those Christians entrusted to our care.

In so doing, we must be fully conscious of the fact that, besides introducing the use of our people's own tongue, we have to work by our own example and by careful instruction to lead our flocks to the *tremendum sacrificium*. It may well be that if the sacred mysteries are further unveiled, some unworthy souls may sink even more deeply into wickedness,—but that is a risk we must take. Our Lord himself, in spite of the presence of Judas at the Last Supper, did not withhold a single proof of his love, and gave himself wholly to us in the Eucharist.

Let us contemplate Him now as our example.

I would like to end by quoting the Collect from the Mass in honour of Christ the High Priest:—"O God who, for the glory of thy majesty and the salvation of mankind, didst appoint thy only begotten Son to be the High Priest of the human race, grant, we beseech thee, that those whom he has chosen to be his helpers and the dispensers of his mysteries, may ever worthily fulfil the office entrusted to them."

✠ CH. WEBER

Special Conclusions on Catechesis and Liturgy at The Eichstaett International Study Week

AS noted in the general conclusions of the International Study Week on Mission Catechetics, (see A.E.R. Oct. 1960, pp. 298-301), it seemed necessary to the Congress that some reformation of the Sacred Liturgy be undertaken to bring its catechetical value to light. That this reform be prudently elaborated, this Congress first requests that the whole matter be properly examined by the forthcoming Ecumenical Council.

Regarding questions of a particular nature, the Study Week humbly proposes the following conclusions of its deliberations:

1) The Study Week adopts as its own the conclusions of the First International Study Week on Mission and

Liturgy held last year at Nijmegen. These conclusions are:

a. that it be permitted to sing in the vernacular all the chants of the people and choir;

b. that the readings be given directly in the vernacular by the appropriate minister or celebrating priest;

c. that the pericopes of readings should be extended and spread over several years by means of an appropriate cycle.

d. that the Prayer of the Faithful be restored in a proper form;

e. that all duplications be avoided so that the celebrating priest need not recite in a low voice those parts which are duly carried out by others.

2) The majority of the Study Week participants desire a further reform of the Liturgy of the Word or Mass of the Catechumens which is especially intended for the catechetical instruction of those present. The catechetical efficacy of this part of the Mass might well be augmented if in every Mass celebrated in the presence of the people, be it a low or a sung Mass:

a. the vernacular be employed in the entire Mass of the Catechumens.

b. that the Mass of the Catechumens be celebrated not at the altar but at the sedilia and lecturn as is now the case in the restored Easter Vigil, since it is the Liturgy of the Word (cf. de Lectionibus, No. 14 f.)

3) It seemed desirable to many of the participants that attention should be given by experts to the question of whether or not the entire Mass could be reduced to some simpler form so that its structure might stand out more clearly in order to increase its catechetical efficacy.

4) Finally, it was generally agreed that permission be given to adapt cer-

tain ceremonies of the Mass whose origin lies in Western usage to the prevalent customs of mission countries. It was also noted that many things which answer the needs of the missions may be introduced by the local Ordinaries themselves on their own authority as *Pia Exercitia* (cf. Instruction of the SRC, Sept. 1958).

These proposals do not intend that Latin, which is acknowledged as a symbol of the unity of the Church, should be excluded from the Liturgy, but rather that along with Latin, permission would be given to employ the vernacular in those places where in the judgment of the Ordinary the mother tongue appears useful or necessary.

For places where a variety of tongues or other reasons hinder the use of the vernacular in the Liturgy, no change should be imposed.

To avoid too much variety in a particular territory, it is likewise agreed that the Ordinaries of the region should proceed according to the common consensus of their needs.

THE CHURCH, the body of Christ, transcends all cultures, and none of them is indispensable to it. That does not mean that it excludes them, or that it is indifferent to them, but that it encompasses them without being confused with or limited by them. By taking on one of them, it expresses the inexhaustible mystery of Christ in a new way, one specially appropriate to the people among whom the culture originated. The Church could take up all of them, either in turn or together, but it cannot remain without expressing itself in some way, for, like its Head, it is called to become incarnate, it is sent to speak to mankind.

Charles Couturier,

in THE MISSION OF THE CHURCH, p. 20.

Am I a Lay Apostle or not?

CATHOLIC Action or the lay apostolate in Kenya is getting into its stride. A Catholic Secretariate has been set up by the Hierarchy; one of its departments co-ordinates the lay apostolate of the various dioceses. In most dioceses a priest has been appointed to devote all his time and talents to Catholic Action. The Legion of Mary is doing very good work in many missions all over the country. Efforts are being made to get sections of the YCS and YCW going. Study clubs have been started; it is hoped that eventually these clubs may be amalgamated into a Social Guild of Kenya as has been so successfully done in Tanganyika. Study-weeks or seminars for educated people with influence have also been held; they were well attended. A monthly magazine, called the *Spearhead*, has been launched. It deals solely with social questions and brings Catholic Action news. We started with just over 2000 subscribers. Efforts are also being made to sell C.T.S. booklets and Catholic Social Guild publications near church doors and so on. They sell quite well.

So the readers can conclude that practical steps are being taken to get the lay apostolate going. The question of course is: will all these efforts achieve the desired results?

Will these efforts make the Christians more alive to their duty of helping the priests to establish the church and build up a Christian community? Will some of them come forward as leaders of that Christian community, as leaders of the lay apostolate?

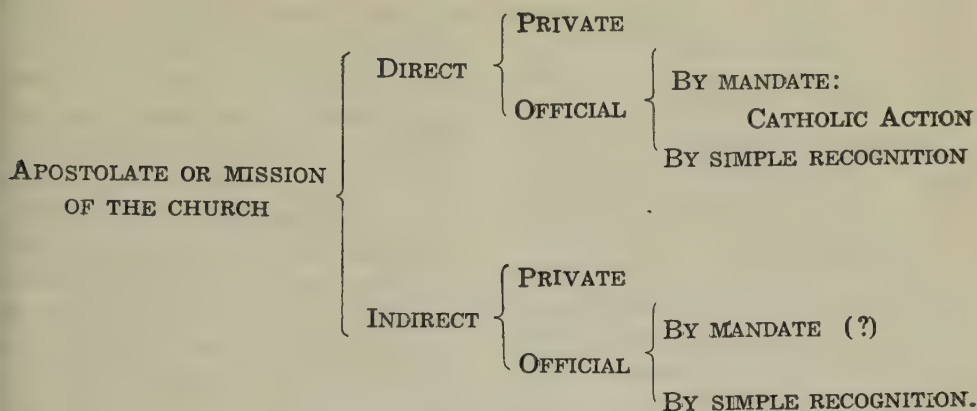
In many countries the lay apostolate has known ups and downs. Some say that Catholic Action went out for numbers rather than quality; others blame the lack of training; others again put too great a stress on organisation. There may be some truth in all these explanations. But there can be no doubt about it that the aim must determine the means and method. The view which said that missionaries have come to Africa to save souls demanded one method, whilst the view which holds that missionaries come to Africa to establish the Church demands quite a different method (cf. the articles by Father Hillman in this Review). So also with the lay apostolate.

The Direct and Indirect Apostolate

Anybody who has followed the controversy about the nature of Catholic Action, about which many entertained wrong ideas, will be very grateful to Bishop Blomjous of Mwanza for his excellent articles on the function and position

of the layman in the Church (April and July 1959). A summary of

the second article provides us with the following schema:



The apostolate of the Church is to be exercised by both priests and laymen. The DIRECT apostolate aims at the salvation of souls; the INDIRECT apostolate aims at bringing about a milieu conducive to a Christian life. All Christians are bound to work for the growth of the Church directly and indirectly, at least individually, by prayer, sacrifice, almsgiving, corporal works of mercy and so on. By doing so they are not called lay apostles, for this term is reserved for the official apostolate. The official apostolate is organised apostolate. The priest (*ex officio*) and the layman (as a member of an organisation) take part in the official apostolate of the Church. The organisation in question may have received the mandate from the Bishop; in that case the official apostolate becomes Catholic Action in the strict sense of the

word. The organisation in question may not have received a mandate, but only simple recognition; in that case the apostolate does not become Catholic Action in *sensu stricto*, but nevertheless it remains lay apostolate. All those laymen who officially help the priests in the direct apostolate are by general consent true lay apostles; if they received a mandate they are Catholic Actionists; if they did not receive one, they are simple lay apostles.

The Pope in His address to the Second World Congress of the Lay Apostolate in 1957 referred to a controversy on this particular point. I do not know whether an official pronouncement has been made since then but the general opinion is that all laymen who help priests officially in the *direct* apostolate fully deserve the title of lay apostles. In many countries

Catholic Action has been given the task of co-ordinating the various organisations working in the field of the DIRECT apostolate to avoid waste of time and energy and to secure concerted action.

The Indirect Apostolate.

Bishop Blomjous defines the *indirect* apostolate in this way: "The indirect apostolate consists in all activities aimed at the creation of a climate in the temporal order congenial to the development of the Kingdom of God, the salvation of souls. Social Action considered as a preparation of the human milieu for Christian life is a form of this indirect apostolate" (p. 147). The Bishop goes on to explain the respective roles of priest and layman in this indirect apostolate. "Because the Christian layman lives in the world, though not being of the world, the indirect apostolate of the Church, the preparation of the human milieu for the reception of Christ's message, is more particularly the specific mission of the lay apostolate. Naturally, all this does not mean that the clergy has nothing to do with the indirect apostolate, nor that the clergy and religious have no obligation in the temporal order, nor that the role of the clergy should be a purely pastoral one, nor that the Christian layman should not be interested in pastoral problems. It means only that, because of his particular position in the world, the Christian layman is more naturally fitted for these forms of the apostolate,

and that, therefore, his apostolic obligations are more naturally directed towards action on the terrestrial human milieu and, in the direct apostolate, towards conversion work" (pp. 149 and 150).

In The Month of October 1960, entirely devoted to Africa, we find an article: The layman's part in social action, from the pen of Bishop Blomjous. He writes: "The Christian, by vocation a member of the Church, by nature a member of society, must take his place in both correspondingly... This leads directly to the layman's role in the Church's Social Action. It should be evident now that Catholic Action and Social Action are not identical or commensurate. By Catholic Action we generally mean lay participation in the apostolate proper, in the pastoral ministry which is primarily supernatural both in aim and effect. We should confine the term "lay apostle" to this meaning. Social Action refers to activities primarily directed to changes on the natural level, to the improvement of society first, and only indirectly to the improvement of the individual soul; to the realisation in man's environment of that right order which is conducive to a good Christian way of life" (p. 229-230).

Salva reverentia, I would like to extend the term 'lay apostle' to all those who are officially engaged in the indirect apostolate of the Church. For after all the indirect apostolate is part and parcel of the mission of the Church.

The controversy to which the Holy Father referred in His address to the Second World Congress in 1957, was due to the claim by some that those officially engaged in the direct apostolate without a mandate were only second rate lay apostles. That controversy has done harm because it created confusion. If now here again in the field of the indirect apostolate we are going to deny the title 'lay apostle' to those who are officially engaged in it, I am afraid we are adding more fuel to the controversy around Catholic Action and the lay apostolate. I am afraid that such a restriction of the term 'lay apostle' will lead the priests to concentrate on the direct apostolate, to the exclusion of the indirect apostolate. That would be a great pity. That danger is real, for many priests still think that the indirect apostolate is the exclusive concern of the layman.

Two Aspects of the Church's Mission.

The direct and the indirect apostolate of the Church are only two aspects of the same mission; the mission of the Church is towards the whole man — not towards disembodied souls nor to lifeless bodies. Now the aim of the apostolate covers all the fields in which the mission of the Church lies. Therefore the Church (priests and laymen) must work for the wellbeing of the whole man — for the wellbeing of his soul and for the wellbeing of his body. Right-

ly do we speak of the Church's Social Action — action by priests and laymen in the social field.

Just as the opinion, which for a long time held sway, that missionaries came out to save souls has led to wrong methods, so the opinion that only the direct apostolate is the real and true apostolate in the full sense, may, I am afraid, easily lead to the adoption of methods which will prove to be wrong. In all fields of human endeavour the division (not distinction) of the two elements in man — matter and spirit, soul and body — is now-a-days denounced by all experts in those fields, as v.g. education, medicine and labour. So also in the apostolate this division should be avoided.

It took some time before professors and organisers at home and even schoolmen on the missions were considered 'missionaries' in the full sense of the word. But in the long run the truth prevailed. So we hope that the time will soon come that all those engaged in the indirect apostolate will be recognised as true and genuine 'lay apostles'.

Social Action.

The opinion that a priest's concern is with souls leads many priests still to think that the indirect apostolate is no concern of the clergy, that the clergy and religious have no obligation in the temporal order. Some still think that the lay apostolate demands that laymen be encouraged to help priests only in laying con-

tacts with the unbelievers and in bringing back fallen-away christians (the direct apostolate): catechists and the Legion of Mary are typical examples of this form of apostolate.

But the indirect apostolate or social action is just as much part of the mission of the Church, of priests and of laymen, each group *suo modo*. Therefore everyone should take part in it — at least individually, by word or example, in his own surroundings, his own milieu (home, school, workshop etc.), in his own dealings with those with whom he comes into contact.

But also collectively, in an organised way, Catholic laymen, under the guidance and inspiration of priests, should work in the social field. This will require study and training. Father P. Crane S.J. (Christian Order, *passim*) is quite right when he says that not everybody has got the time, the energy and the inclination to study Christian social doctrine in a studyclub or group. That is for the few, the elite, whose talents and position fit them for that very important task. A typical example of this indirect apostolate is the Social Guild of Tanganyika, whose influence outstrips the small number of its members. Surely those laymen are true lay apostles!

With the help of such well instructed laymen, the Christian community of the parish or mission should, with the encouragement and inspiration of the priest,

show the world that the Church (the priest and laymen in loco) is anxious to improve the natural level of man's life here on earth so that the milieu in which he lives may be conducive to a Christian way of life.

It is often said by priests that Catholic Action does a lot of talking but shows very little action. There is a good deal of truth in this; but it is partly due to the mistaken opinion that the lay apostolate is only concerned with the direct apostolate; that if v.g. the Legion of Mary brings in lapsed christians and new readers, that then there is nothing left to be done by the laymen of Catholic Action. But besides this very important work, there are many other things that must be done.

Examples.

Take, for example, mission schools. Many people are concerned with the running of these schools: the manager, the school committee, the teachers of a particular school, the Teachers' Association (CATA in our diocese). All these should endeavour to make our mission schools not merely centres for recruiting new Christians (the direct apostolate) but also centres of sound professional teaching comparable to any other school, of sound moral training, of order and discipline, of hygienic cleanliness, of African culture and so on. Mission schools will be judged, not only by the number of children, not by the

marks only (though that too is important), but also and, very likely, increasingly by what is being done to make them into centres of allround progress on the natural level (indirect apostolate). This alone is already a very big task both for the priest who encourages and inspires, and for the laymen concerned who should do the work.

Take, for example the liturgy. In this Review many articles have been written about the liturgical renewal and how best to adapt it to local circumstances. Good singing in church should be encouraged; a teacher (religious or not) should be encouraged to undertake the training and the conducting. Someone should be encouraged to learn to play the harmonium. To make the faithful take a more active part in the services, the dialogue Mass and the use of the vernacular language, for which in many dioceses permission has been granted, will be a great help. And what a difference it makes when the altar servers are well trained and well behaved! It has been said by missionaries who have been long in Africa that the liturgy is one of the best means to forge scattered and isolated christians into a real christian community.

Another element which cements the faithful into a real community is social action in the economic field. For not only should Christians be one at prayer, at the sacrifice when rendering homage and

thanks to God, but they should also be one in the temporal sphere. The brotherly love which unites them should be made manifest in deeds of mutual help and assistance on the natural level. Father P. Crane S.J. suggests in *Christian Order* credit unions and co-operatives, as was done in Canada, now also in Ghana and elsewhere. There can be no doubt that such and other schemes of selfhelp are true forms of the indirect apostolate and therefore much to be encouraged. Those credit unions, co-operatives of all kinds and other schemes of that nature have in different parts of the world enhanced the prestige of the Christian religion and have won over many persons to the Catholic Church. It is not wrong at all to be attracted to the Christian religion by the indirect apostolate of the Church, of priests and laymen.

Are the followers and helpers of Abbé Pierre in Paris and Tokyo not true lay apostles, though they directly work to improve the temporal lot of the poor and needy? A Rag and Bone firm is a good form of the indirect apostolate! Are Mr. Stanislas Mutahyabarwa and his associates of Bukoba (Society of the Imitation of Christ) not true lay apostles, even though they build hostels for migrant workers, build duka's, run boys' clubs and teach sound agricultural methods? Students and other persons in Europe enthusiastically give up their holidays to build,

under the inspiration and organization of Father Van Straaten, houses for the displaced persons. A true form of the indirect apostolate; they should be called lay apostles and not just bricklayers!

What is being done for the displaced persons and for the people living in slums in Europe, should be done also for the people in underdeveloped countries. Abbé Pierre and Father van Straaten work for the temporal wellbeing of the people in order to gain or regain their souls for Christ. So does Mr. Stanislas in Bukoba. They do not only preach but also help the people to help themselves. In the Middle Ages the monks in Europe not only converted the surrounding countryside to the catholic faith but at the same time helped the people to improve their material lot by teaching them sound agricultural and hygienic methods and so on.

In that way a whole district surrounding a monastery was turn-

ed into a living Christian community. The mission or apostolate of the Church is to build (rebuild) society on a Christian basis, to lead (lead back) modern man to Christ. This means much more than just saving souls; it requires the indirect apostolate of the Church; it requires action in the social field.

Conclusion

The trouble with the lay apostolate is not that there is not enough work for the laymen (direct apostolate) but that there is too much work (in the indirect apostolate) and too few men and too little money to do it. But once all priests are convinced that the indirect apostolate and social action are also part of the Church's mission, efforts will be made to secure the men and the money and to assign both men and money to this very important aspect of the missionary work.

J. VAN DEN DRIES, M.H.

The Teaching of the Faith and the Lay Apostolate (I)

Teaching the Faith

IF WE SPEAK of the apostolate and of apostles, we are absolutely bound to speak of teaching — of teaching the faith. When Our Lord 'appointed twelve to be his companions', it was 'to go out preaching at his command' (Mk 3.4). When he 'appointed seventy-two others, and sent them before him' (Lk 10.1), it was in order to teach the people that 'the kingdom of God is close upon you' (Lk. 10.9). When the apostles received the Holy Spirit upon the true birthday of the Church, they immediately went out and 'began to speak', proclaiming to the people 'the wonderful works of God' (Acts 2.4 and 11). Whether it is Stephen or Paul or Apollo or Priscilla and Aquila, their primary work is always the same: that of preaching God's word. St. Paul could even write, with pardonable exaggeration, 'Christ did not send me to baptize; he sent me to preach the gospel' (1 Cor. 1.17). The Lord's primary command always remains: 'Go ye and teach all nations' (Mt 28.19).

The Teaching Lay Apostle

The ministry of the word — the teaching of the faith — is then an

absolutely primary element in the apostolate. And it is a part of the apostolate in which the lay apostle can fully share. It requires no grace of orders, no special jurisdiction. It presupposes the full Christian character, bestowed by baptism and confirmation, as also sound knowledge of the faith. Furthermore, in some of its forms — all its more public kinds — teaching the faith obviously requires the authorisation, the mission, of ecclesiastical authority. That is understood, but it is nothing exceptional or difficult to arrange; and with it the lay Catholic can be a full teacher of the faith. He can be a doctor of theology and a writer of theology, even a professor of theology in a Catholic university or seminary; he can be a public street preacher or, most common of all, a religion teacher in school or village.

So much does the teaching of the Faith and the notion of the apostolate go together, that it would seem almost impossible to have a complete apostle, whether priest or lay, who was not as part of his work handing on to others the Faith which he had himself received.

1) Text of a Conference given by Fr. Hastings at the Lay Apostolate Meeting for East and Central Africa, See page 325.

In Africa

It is immediately obvious that this fundamental side of the lay apostolate is of very particular importance in modern Africa. The mere fact of the stupendous lack of priests in this continent — in proportion both to the actual number of baptised Catholics, and, even more, the number of those others still open to evangelisation — makes it not only right in itself, but also inevitable from the circumstances, that by far the greater part of the teaching of religion should be done by laymen: in the home, by parents; in the village, by catechists; in primary and even secondary schools, by school teachers. Either laymen teach the Faith or else it is not taught, and the understanding of their Faith, which our ordinary Christians have, derives for the greater part, and will continue to derive, from the knowledge which lay teachers have been able to impart to them.

Now, just as teaching is of the essence of the apostolate, so is knowledge — the product of teaching — essential to the Christian life, which is the fruit of the apostolate. Good works, worship, everything in Christian life follows on the understanding we have of the Faith. We can, indeed, understand and yet fail to be good Christians; but if we quite fail to understand, then it is impossible for us to carry on the life of the Christian in the way that Christ and the Church expect of us. Faith is a gift of God, but its human

understanding is also a gift of man. In practice, there can be no possible doubt that the most necessary element in the whole work of renewing and strengthening Christian life is right instruction. Christian family life, the liturgical revival, the social apostolate, all these follow upon a right and living understanding of the central truths of the Catholic Faith.

The greatest need, then, both in Africa and everywhere else, both today and in every age, is really sound religious instruction. And this instruction, especially here and now, has got to be given chiefly by lay people. Here is a challenge indeed! Here is work enough and more than enough to do! But what we have to ask ourselves at once is how we are facing up to this challenge. The crucial nature of the work, the arduousness of the times, the crisis of renewal which even now the Church is undergoing moved under the pope's own guiding inspiration, forbids any easy-going or self-satisfied examination of our work, any employment of standards other than the highest.

What, we have to ask, is the measure of understanding of the Faith our Christians possess? What is the capacity and enthusiasm of the instructors we have given them? How many true lay apostles have we got, trained and zealous in this work of Christian Instruction?

I fear that the answers given truthfully to such questions will not be very happy ones, and that

they do in fact reveal the greatest weakness of our Church life out here and the greatest need that we have to face. While the religious instruction given to most people is very poor, it is impossible that their religious life should be very rich. And without some thousands of capable lay apostles in East Africa, that instruction is bound to be poor; but to be capable of teaching the faith the lay apostle needs first zeal, secondly knowledge.

— The Catechist

There are two chief groups of people involved here, catechists and school teachers. Let us consider first the work of our catechists. It varies of course from place to place; but nearly everywhere it is still a great work, if not quite so great as it was formerly. They still give nearly all the first systematic knowledge of religion our children receive, as also what catechumens receive, and they still give the only regular religious instruction in thousands of villages beyond ordinary walking distance from a parish church. By and large I do not think that the zeal of our catechists is in doubt. They are a devoted set of men, seldom receiving more than slight pay and performing a great deal of valuable work. For them the problem is not one of zeal but of knowledge. I do not know what is the state of things in Kenya or Tanganyika, but for Uganda at least it is surely very serious. In the past there were various training schools for catechists, today there is — so

far as I know — not one. A few catechists may still be effectively trained by their parish priests, but for the most part it can hardly be denied that as a class catechists are becoming increasingly ignorant. There are older ones who have a good grasp of doctrine and ability to expound it, but I expect that most people, — at least in Uganda — would agree that today the majority of catechists cannot teach religion adequately, and for the simple reason that their own knowledge is — for official teachers of religion — most desperately inadequate. As a result of this inadequacy their teaching is inevitably reduced in large part to a concentration upon various rather minor points concerning the external obligations of the Christian, this being supplemented with the unintelligent memorising of catechism material. Neither priest nor catechist is granted infused knowledge: we can teach what we have been taught, and if the catechist has not been taught more we would be foolish indeed to be surprised that he cannot teach more.

Fr. Hofinger, at the Katigondo Catechetical Study Week, declared a full year's training to be an absolute minimum for any catechist. They do not receive it, and the result is clear. This form of the lay apostolate is not succeeding as it should do in forming Christians who understand. Perhaps the standard set up is a high one, but what right have we in the formation of full members of the Mystical Body of Christ to be satisfied with

one lower? It maybe too that the age of the catechist is passing, that with the spread of schools it is ceasing—at least in its old form—to be a viable occupation. That may well be true; nevertheless it is certainly also a fact that catechists cannot be dispensed within the foreseeable future in at least many parts of the East African Church, and that while the catechist still remains a prime source of religious knowledge, the quality of his own understanding of the Faith is an absolutely vital one.

— The School Teacher

If we turn to our school teachers, the situation is somewhat different. Surely, we have many excellent teachers—good Catholics, well-trained in up-to-date Teachers Training Colleges, keen on teaching religion. But such men are rather the exception than the rule. For the school teacher religion is but one subject on the curriculum; it is one that many have been least trained to teach. Thirdly, it is a subject that many teachers are hardly interested in teaching at all, and due to this lack of interest their religious knowledge may be far worse than that of a poor catechist. There is a similar problem in Europe: every primary teacher and most secondary ones teach religion, whatever his feelings or religious condition may be, for the simple reason that it is an inescapable part of the school timetable.

There is the problem. Christian

life depends on Christian instruction, and instruction has to be given—and is given—at least 75% by lay teachers. To do it at all adequately, our lay teachers must be real lay apostles, possessing both a rounded, digested knowledge and great zeal. The majority of our lay teachers today frankly lack either one or both of these essential qualities.

That may sound a gloomy judgment. I do not believe it to be a mistaken one. But it is not given as an invitation to despair but on the contrary, here in a Lay Apostolate Conference, it must be an urgent challenge to action, to a positive effort to find ways and means to produce a genuine lay apostolate of Christian teaching, something adequate both in quality and in quantity, which could revolutionise the character of our Christian life.

The danger is to be satisfied with too little, to brush aside the high standards of the modern catechetical movement as unrealisable in the conditions of East Africa. They aren't. There is one law for the Church wherever it may be, and one only. We may not always, or often, attain our ideals, but we should not be satisfied with a system based on second class standards.

What is required?

I see two immediate and practical questions which we ought to face: the first relates to the minimum of knowledge which a regular teacher of religion—be he catechist, school

teacher, or anyone else— ought to have; the second concerns the ways which can be used for forming and encouraging active lay religious teachers.

East Africa is not an illiterate land, and a teacher of religion needs to know how to read; knowing it, he needs to possess and to read at least three books — missal, New Testament and catechism. A man who has not mastered three such books should not teach religion. At present few of our teachers know more than one of these at the most, namely a catechism.

Knowledge of Scripture

The catechism — even a very good catechism, and it must be admitted that many of our mission catechisms are still rather minimum catechisms — is not the most important book that the Catholic Church has to offer her children. That most important book is the Bible, or —to make things easier— let us say, the New Testament. To be ignorant of the Scriptures is to be ignorant of Jesus Christ, said St. Jerome, and Pope Pius XII quoted his words with approval in the encyclical *Divino Afflante Spiritu*. Catechisms may change, the New Testament remains the same: the supreme source for Christian education and Christian living, and a source not in anyway the proper hunting ground of theologians and experts but one for every man. And when we say the New Testament, we mean the New Testament. We do not mean ex-

tracts from the New Testament, texts taken out of the New Testament to prove one doctrine or another; we do not even mean concordances merging together the gospel narratives into a single story. By the gospels we mean the gospels — Matthew, Mark, Luke and John, and then the Acts and the Epistles. It is these books, in the very form that God has given them to us and that the Church has preserved them for us, that constitute by far the best, as also the easiest and the most appealing, education for the Catholic mind.

I do not know into how many East African languages Catholics have translated the New Testament, or at least the gospels — Swahili, Luganda, I hope others too. It is a terrible thing that Protestants have been brought the Church's own book of the words of God, while Catholics have at times been left only with devotional substitutes. It can only remain a shame for the Church that Catholics have no New Testament in languages regularly and for long used for religious instruction. The only remedy is to make translations as quickly as the real difficulty of the work will allow. There could be no surer way of improving the quality of our religious teaching. But many of our teachers can anyway perfectly well read the New Testament in English, and most teachers and catechists will be able to read it in one language or another.

But how many catechists, how many teachers — teachers even at

levels like standards 6, 7, and 8 — even possess a New Testament? If they possess it, they may not read it. But if one does not possess it, one cannot read it. And there is no substitute. We priests should ask ourselves what we have done in practice to help our teachers and catechists to possess and to read the New Testament. How many times in sermons, in teachers' and catechists' meetings, have we explained that the Bible is not the book of the priest, but the book of the Christian, the book of the faithful man?

Knowledge of the Mass

Next to the New Testament stands the missal, that is to say a book containing in an intelligible language the common prayers of the mass, together with the proper for Sundays and the principal feasts. The teaching of the faith is essentially preparation for life, not dry intellectual instruction; and the life it prepares for is centred upon the liturgical act of the mass. It is that act that our Christians have to participate in and centre their lives upon. Hence, religion teachers have the foremost duty to explain it and to render it comprehensible to their people; but to do this, they must understand it closely themselves. It is quite true that the mere possession of a missal, and even use of a missal, does not make the mass intelligible. It is also true that people can, and many must, participate well in the mass without the help of any book. But I cannot believe that as a nor-

mal thing lay teachers can instruct well about the nature and meaning of the mass, if they have themselves no mass book. I do not think that a priest could do so either.

Knowledge of Catechism

Thirdly, there is of course the catechism: that is to say, some form of manual of the Church's doctrine. In so far as possible one is needed which uses modern methods, whose contents is not just a string of questions and answers, one whose approach is dynamic rather than scholastic, one which is integrally related to its scriptural sources. But the question of the shape of a catechism is not ours here.

To repeat: what I maintain is that men, even zealous and holy men, who do not possess and read these three books — or, at the very least, who through years of training have not been grounded on them and had their minds saturated with their contents — cannot in the nature of things be adequate regular teachers of religion in school or village. If men are not provided with the indispensable means of acquiring knowledge, they can only remain ignorant — in this case ignorant of the living structure of our religion. Being ignorant they must pass on their ignorance substituting memorisation for comprehension, words for ideas, itemised formulas for the Christian world view. None of this is unique to East Africa, or to the missions. Poor religious instruction is the plague of Europe as much as of

Africa, but it is a plague all the same, and we cannot be satisfied with it. What we need is an army of lay apostles, men really competent to teach the Faith because it is for them a living and intelligible reality.

Training of Lay Apostles

That brings us to our second question: ways and means for forming and encouraging lay religious teachers of this calibre. I feel sure myself that the people are not lacking. We have many good teachers, good catechists, and other good laymen quite capable of teaching religion if they are given sufficient knowledge, inspiration and know-how.

It is the business of our T.T.C.'s and, if they exist, of Catechist Training Centres, to see that the future lay teacher starts his work with, firstly, a sound knowledge of the Faith; secondly, a grasp of modern methods of religion teaching; thirdly, a sufficient minimum religious library for his personal use. In fact it is almost inconceivable how far behindhand the religion lesson often remains educationally. A priest told me recently that he was quite unable to persuade the nuns teaching religion in the schools of his parish even to make use of the blackboard. Even if the basic knowledge exists, it will not be fruitful without books.

In other subjects a teacher is not expected to carry on without the help of teachers' aid books. In religion also it is impossible. No

Catholic teacher, primary or secondary, should leave his training college without at least a New Testament, a missal and a book of doctrine — I should say a book of doctrine in addition to and in more detail than the local catechism he may be going to use — such a book of doctrine as *A Catholic Catechism*. Altogether the three books will not cost him more than 20 shillings.

The Priest's Part

Next it is for the fathers in the parishes and for those in charge of schools and teaching to give help and encouragement in attaining a really high and living level of instruction in the Faith. Good religion teaching is not easy, especially at first; it does not come naturally to the priest any more than to the layman. It requires planning, effort, perseverance. Live lay apostle teachers can surely not just be wound up in college and then left to carry on for life by themselves. They need encouragement and supervision and also the same sort of refresher courses which they receive in other subjects. How many dioceses organise a week's refresher course for teachers every year during the school holidays on religion teaching? One knows how willingly teachers will go to refresher courses if they are pleasantly organised, it is anyway a chance to get together with their fellows, to have a change and revive old memories.

Again, what about the study circle, the group of twelve to fifteen

teachers and others meeting in the evening once a week over a cup of coffee with their New Testament in their hands and a regular programme to follow up?

It is the lay apostle that must do the bulk of our religion teaching, but it is the priest who, by the methods such as these must stimulate and encourage the lay apostle.

At the Katigondo Catechetical Study week we were also told that every child should have read one complete gospel by the end of standard 6. For Fr. Hofinger, that is a norm; for us, is it to remain an unattainable bit of Utopia? With keen, Scripture-minded teachers it need not be so.

Teaching in the Home

I have spoken chiefly of teachers and catechists; but of course the teaching of the Faith goes wider than that. Every adult Catholic must teach the Faith at some time or another, and if his field may be narrow, yet the sowing may be the deepest of all — the implanting of the most basic religious knowledge in the mind of the child by father and mother. Here it is most difficult to be precise, but the same principle applies: what is required is both knowledge and the zeal to give. Every confirmed Catholic is an apostle; the more he knows and understands his faith, the more he can give. It is through the doctrinal content of the priests' sermons, and then through the training of teachers and catechists, through an elite of the lay apostolate, that we can help the rank and file of fathers and mothers.

Yet that elite need not only be teachers and catechists of the old kind. What we should consider forming perhaps is a sort of Confraternity of Christian Doctrine — a society with high standards and examinations, like those of the Catholic Evidence Guild in England, and diplomas — a society whose members would be qualified and approved to teach the Faith. They need not be regular school teachers or catechists. They would be truly lay apostles, men of different occupations and maybe a high level of education who would give some time each week, whether on Sunday or another day, to the teaching of the Faith. Regular teachers could also, of course, belong to such a confraternity, and it would stimulate the keen ones by carrying their work of religious instruction outside the confining frontiers of the school timetable. Perhaps in some parts of East Africa such societies already exist. I hope so.

An army of lay apostles — good teachers, using good books and good methods — that is what we need, and the whole quality of our Christian life depends upon it.

Conclusion

Those at least are the thoughts which the title set — the Teaching of the Catholic Faith and the Lay Apostolate — have brought to my mind. But I hope that in subsequent discussion there will be many to say that I am wrong — wrong not as to principles and exigencies, but in my judgment upon the general state of affairs prevailing in East Africa. I hope there

will be many to say, 'Teachers in our part, catechists in our part, regularly read and study the gospels, and teach from them; in this parish and that one we have a weekly gospel study meeting; we have religious refresher courses, and so on.' I do not know. We shall see.

But I do, finally, appeal to every lay apostle who is present here: The apostle must teach the Faith, it is primary in his work; and to teach the Faith, he must know it. Zeal is of little use without knowledge, and this knowledge is not infused but learnt. And knowledge cannot be learnt without books. The lay apostle must read, above all he must read the word of God that, having read it, he may teach it and sowing the seed in good ground bring it forth to a plentiful harvest.

The vitality of our Christian life, the vigour of our Christian worship depend upon the teaching of the Faith which you impart. 'How are the people to call upon the Lord', St. Paul asks, 'until they have learnt to believe in him? And how are they to believe in him, until they listen to him? And how can they listen, without a preacher to listen

to? And how can there be preachers, unless preachers are sent on their errand?' (Rom. 10. 14-15). Again, St. Paul tells us how the preacher, the teacher of the Faith, is to carry on his essential work: 'Reading, preaching, instruction: let these be thy constant care' (I. Tim. 4. 13). 'Thou canst remember,' Paul wrote another time to Timothy, 'the holy learning thou hast been taught from childhood upwards. This will train thee up for salvation, through the faith which rests in Christ Jesus. Everything in the scripture has been divinely inspired, and has its uses; to instruct us, to expose our errors, to correct our faults, to educate us in holy living; so God's servant will become a master of his craft, and each noble task that comes will find him ready for it' (II Tim. 3. 15-17).

Yes, indeed. Let the teacher and the apostle, whether priest or lay, be soaked in Scripture, in the word of God, in the book of the Gospels, and every noble task that comes will find him ready for it.

ADRIAN HASTINGS.

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The Apostleship of Prayer for Emergent Africa

THE COMPLAINT is sometimes voiced that our African Christians are too passive, heedless of their duty to spread the faith, unconcerned about the problems, the joys and the sorrows of Mother Church the world over. Who is to blame for any such shortcoming on their part? Are not we, their priests, to blame who have not made sufficiently alive for them the glorious truth of the Mystical Body? Have we brought home to them the active part they can and ought to play in it not only for the sake of their own neighbourhood and tribe but also for the sake of all Africa and indeed on behalf of God's children of every colour?

The peoples of Africa, so long hemmed in by a narrow social structure (as were once the peoples of Europe), are awakening to a new sense of national and even continental solidarity, to the vision of a distinctive role of their own in international affairs. Is it not our duty and privilege to guide emergent Africa beyond and above racial and colour limitations to a realization of its supernatural destiny in the Christian moulding of this new space age under the rule of Christ the King? In the three good works or "Practices" of the Apostleship of Prayer, together with its monthly papal intentions, divine providence offers us a most

practical means to develop this sense and vision and power of Christian solidarity which is the Mystical Body, the Church, leavening the world.

Thirty eight million strong

On the feast of St. Francis Xavier in 1844 a zealous priest electrified his young Jesuit listeners, long awaiting ordination, as he explained the power of saving souls they already possessed from their baptism. They need not become priests to be able to save souls. A simple apostolic intention could transform every day with its prayers and duties and troubles into a vital contribution to the cause of Christ. Let them make and *live* a "Morning Offering". That was the simple beginning of one of the most simple and effective of many modern associations, calling into play the tremendous power, the "royal priesthood" of every Christian in the work of the salvation of souls. This "Apostleship of Prayer" as it is called functions today in over 1,500 dioceses and missions and counts about 38,000,000 members.

Just ten years ago, by the singular favour of an autograph letter, the late Pope Pius XII crowned and surpassed his predecessors' repeated approvals of the Apostleship of Prayer. He com-

mended the new Statutes (rules) of the Apostleship to the bishops and priests of the world: "The Apostleship of Prayer offers the faithful a most perfect form of life and provides us with a summary and concise programme of pastoral ministry which may prove highly useful to pastors of souls amid the manifold variety of the apostolic ministries... The Sacred Pastors who train the flocks committed to their care to the constant and fervent exercise of the practices of the Apostleship of Prayer may rest assured that they will have discharged no small part of their duty" (AAS. 1952).

First Practice: the Morning Offering

The Apostleship proposes three good works in particular to its members. Of these the Morning Offering alone is essential for membership; it is called the *first practice*. The second, which is voluntary, is a weekly or monthly Mass and Holy Communion of reparation. The third, also voluntary, is a daily rosary or decade of the rosary. The new Statutes however urge us to present and teach all three to the faithful for what they are: an easy and gentle means to come to the exercise of a full Christian life, centred on the Mass.

What is the Morning Offering? It may be worded in different ways but here is a very common formula which contains the whole substance of it: "O Jesus, through the Immaculate Heart of Mary, I offer

Thee the prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart and especially for those recommended by the Pope this month." Is not this Offering a splendid act of right intention, of love of God and of the neighbour, an effective switching-on from the first moment of the day of our whole supernatural organism? It sets in motion the dynamic force of apostolic prayer and action we all received at our baptism and were expressly commissioned to use, as soldiers of Christ, through the sacrament of confirmation. From an ascetical and pastoral point of view this Offering gains immensely in power, if as the Statutes suggest, we present it as a means of living the Sunday Mass. The oblation the faithful make at the Offertory to live as perfect Christians in all the circumstances of the week ahead is given practical daily effect by the earnest morning word of honour given to the Sacred Heart of Jesus and generously fulfilled hour by hour.

Prayers

What are the prayers we offer for Our Lord's intentions each morning? All the prayers of the day, private or public: prayers in the morning, at meals, at night, the Angelus, the rosary, visits to the Blessed Sacrament and above all, the prayer of prayers, the Holy Sacrifice of the Mass when it is possible to assist at it. Linking them thus with Christ's own redeeming prayer, we make them not

only sanctifying for ourselves but apostolic, a potent means to the salvation and sanctification of our neighbours and of all mankind. We become our Lord's instruments to make flow more abundantly the graces of the redemption. In view of that our Offering is a pledge of Christlikeness in prayer the day long.

Works

What are the *works* the members offer for souls? This little word covers all the day's occupations, pleasant and unpleasant and therefore our joys as well as our duties. Under it come our jobs at home, in school, office, shop or factory, in a word the conscientious performance of the duties of our state. In a return of love to Our Lord and to forward the work of His Church for the salvation of souls, we will to unite our work with His work and therefore, with His aid, to perform all our actions of the day as He performed His.

Sufferings

The third word "Sufferings" rounds out the consecrated, reparative day we determine to spend in union with our Saviour on behalf of souls. Moved by the thought of Him crucified for love of us, by the vision of the wounded Heart upon His breast, we resolve to face up to and bear all the crosses of the day with His assistance that we may be co-redeemers with Him through hard things borne and performed with love. The Morning Offering then commits us not only

to accept all the crosses from without, associated with our work and our dealings with others but also to practise the self-denial and self-control involved in the observance of the commandments, in the exercise of patience and charity and all the virtues and in obedience to the voice of conscience. Thus the whole texture of the members' lives can become sacrificial, an intimate union in Christ's sacrifice of Himself for the salvation of all mankind.

Is it not already evident that the Apostleship of Prayer brings the faithful to live the truth of the Mystical Body, even before the truth is explicitly proposed to them? This appealing cooperation with our Redeemer in apostolic action, in praying, working and suffering with Him prepares them to understand their role as the instruments of His own continuing redemptive work. They put themselves at His disposal that He, their Head, may perpetuate His praying, working and suffering through them, His members.

Second Practice: Mass and

Holy Communion of Reparation

The solid devotion to the Sacred Heart of Jesus, aroused and exercised by the first practice, naturally overflows into the second practice: the weekly or monthly Mass and Holy Communion of Reparation. The members' generous sharing with Our Lord in suffering for souls naturally draws their attention ever more to what our sins cost Him and to the offence

they give to His heavenly Father. Drawn first to make atonement to Christ Himself, they are drawn then to share with Him in His atonement to the Father. This is the divine psychology behind the appeals Our Lord made to us all from Paray through St. Margaret Mary.

Mass and Holy Communion accordingly become the members' most practical expression of reparation in union with Our Lord to the Father and of reparation to Our Lord Himself. Taught by us, their priests, they will come to share more and more Jesus' sentiments as priest and victim in the Holy Sacrifice. They will find it natural to renew their Morning Offering in spirit at least at the Offertory and again at the Consecration. In this way they draw strength to live the Mass through the daily and hourly fulfilment of their Morning Offering.

The easy approach to that reparative assistance at Mass is the Communion of Reparation. The members put away the thought of their own advantage to make a special return of love to Our Lord for what He suffers in the Blessed Eucharist. Experience shows that the faithful will receive it in this spirit and receive it more frequently if the ideal is held up to them of a perpetual reparation in the name of their school, compound, district through their sharing between them the days of the week or of the month. Each one would make and try to

win his neighbour to make an extra Communion in this spirit of reparation on a chosen day in the week or on a chosen date in the month.

Is there any need to note how aptly these two Apostleship practices dovetail into each other to make the members lead truly Christian lives, lives of consecration and reparation such as form the core of true devotion to the Sacred Heart according to the teaching of the Church?

Third practice: Daily decade

Through two simple means the Apostleship focusses the attention of its members upon Our Lady as Our Lord's perfect helper in the salvation of souls. The first is the phrase in the Morning Offering: "through the Immaculate Heart of Mary." This reminds us at the day's start of her burning love of God and of the neighbour and challenges us to try to make our own her purest intention in every duty and her generous and heroic endurance of suffering in union with her Son on behalf of us all. The second means, the daily rosary or at least a decade of it, is an extra prayer through which we collaborate closely with the Queen of Apostles and the Mother of all the human race.

The decade becomes a mirror, a picture from real life, reflecting for our admiration, thanks and imitation the tireless, self-forgetful zeal for souls of Jesus and His Mother. By a loving glance of three minutes (such as even children can practise)

at what they both are doing or suffering for us in each mystery of the rosary, we grow in their love and share their dispositions. The glorious mysteries, revealing the reward of their zeal, hearten us to walk perseveringly in their footsteps. This reflection on the mysteries is not obligatory for the members but is so profitable that it is very generally performed and in one way or another particular decades are assigned to the members monthly so that whole rosaries are recited and all the mysteries are pondered in turn.

The Papal Intentions

To the dynamism of the three Apostleship practices, the monthly papal intentions contribute in a vital way. The "Intentions of the Sacred Heart", for the accomplishment of which we offer our daily prayers, works and sufferings, include the glory of God, the growth of the Church and all the needs of souls in view of their salvation and sanctification. Through His Vicar upon earth Our Lord makes known to us more in particular what intentions He has closely at heart from year to year and month to month. Every month of March the Apostleship Central Offices in Rome submit to His Holiness the Pope a tentative list of general and missionary intentions for the following year. It is he who takes the final decision in the light of his most intimate knowledge of the whole Church and of world affairs and aided by his special grace of office as the Common Father.

Since Pope John's accession, the intentions have naturally reflected his special solicitude about the reunion of all Christians.

In the hands of priests, teachers and catechists the Intentions can be given the magic effect of television. They open up before the minds of the faithful a world-wide series of vistas. The mission intentions spotlight, in the young countries newly independent or reaching out to self-government, problems, needs, difficulties in respect of which our combined effort is to win a copious divine assistance: freedom of the Church in education, increase of vocations, the conversion of the Moslems, perseverance in the faith of those suffering persecution, that the rulers of the new nations may provide for the true good of their peoples. The general intentions extend the vision to the concerns of the whole Church and of all the peoples: respect for old people, the proper use of leisure time, the removal of the obstacles to Christian unity, that the faithful may spend more time in prayer, that Christian faith and hope may bring comfort to all sick people, that the Second Vatican Council bear rich fruits. Most of next year's intentions bear expressly on the work of the Council: that the Holy Spirit may guide the Pope in the direction of the Council, that it may help all to realize the errors of the age, that it may be a compelling witness to the truth, charity and unity of the Church.

Our zeal lessens so easily even in the best of causes. The presentation of two new objectives for our effort each month renews our flagging interest. There is something fresh in question, the meriting of another particular grace for a quite different class of people.

Crusaders

Zealous priests and teachers have long known the power of the Apostleship of Prayer to sanctify young people and make them apostolic-minded. Out of their work grew a special Section known as the "Eucharistic Crusade." Its purpose is to give a solid Eucharistic education to children and adolescents through the ordinary Apostleship practices, and particularly through the Mass and Communion of reparation. The experience of forty years in the promotion of such work was summed up a few years ago in "Norms" (or general principles) which received the warm approval of Pope Pius XII. These allow of the greatest liberty in the use of badges, banners, names of different age-groups, etc, in view of very varying national and local circumstances.

The Heart of Our Lord reaches out with a special love to unspoiled youth, still fresh in its baptismal innocence and strong in the sacrament's apostolic grace. He depends on us to win for Him and His cause the young people of Africa with their power of affection, and their craving for love, not yet deformed by teenage self-

ishness. Taught in the Apostleship His personal love for each one of them and their power, singly and together, to further His divine designs for the good of all Africans, they will become His enthusiastic Crusaders in their schools, in their homes, in their districts. They will develop a spirit of self-sacrificing zeal that will outlast their school days and make them ready for and even covetous of the grace of priestly and religious vocation.

For them in their earlier years and for catechumens and even neophytes, the Morning Offering could be simplified in its wording, in some such way as this: "O Jesus, I wish to help you, as Your Mother did, to bring everybody to heaven and so I offer You all my prayers, all I do and all I find hard today for the intentions of Yourself and Pope John."

Christian Unity

Our present Holy Father has spotlighted for us one of Our Lord's dearest intentions, the unity in one true fold of all the redeemed. To contribute in a concrete way to its hastening, a new group or Section for Christian Unity has been formed in the Apostleship of Prayer. Its members undertake to remember this intention specially in their Morning Offering, to assist when they can at votive Masses for Christian Unity, to arrange for the celebration of such Masses, to meet periodically to organize and take part in discussions and lectures

bearing on the many problems of such a reunion of all Christians and to show a special friendliness to their non-Catholic neighbours.

Devotion to the Sacred Heart

In his encyclical "Haurietis Aquas", Pope Pius XII had to deplore many modern errors about devotion to the Sacred Heart of Jesus and a regression in its practice. Exposing all the doctrinal and devotional richness of the devotion, he declared it a summary of the whole of our religion and the providential means offered us to meet the difficulties of this age. He singled out the Apostleship of Prayer for its signal part in the development of the devotion. On an earlier occasion he described it as a "perfect form of Devotion to the Sacred Heart" and commended it to the bishops and priests of the world as "a concise programme of sacred ministry". Last June Pope John's Intention for Apostleship members was the use of every apt means towards the greater increase of this holy devotion. Such a means, as this article has amply shown, is to be found in the Apostleship, geared by its new Statutes to develop the integral Christian life and spirit characteristic of the Church today.

Framework of the Apostleship

The juridical control of the Apostleship in a diocese belongs of course to the bishop. It is for him to submit to the Central Office in

Rome the name of the priest he wishes to have appointed diocesan director. That director then takes charge of the whole organization of the Apostleship in the diocese and erects new Centres and appoints local directors to take care of them. They in turn may very profitably enlist the help of Brothers and nuns and lay people as "Promoters" who in large part will run the Centre under the priest's supervision. If as the Statutes suggest he holds monthly meetings for the deeper spiritual training of the promoters, they will become an invaluable apostolic asset in his hands.

For the assistance of diocesan and local directors, national or regional Apostleship Secretaries are appointed in most countries. Their work includes the publication of the "Messengers of the Sacred Heart" and other suitable literature and they act as the ordinary channel of communication with the Central Office in Rome, thus facilitating the work of diocesan directors.

"Ours is the high privilege to serve Christ the King in this latter half of the century of the Sacred Heart. The encyclical "Haurietis Aquas" has summoned us afresh to draw and distribute, with joy, the waters from the fountains of the Saviour. Is not the Apostleship a golden means to enable us to discharge this high commission?

EDW. O'CONNOR, S.J.

N.B. The writer who is an Apostleship Secretary will be glad to answer any enquiries of readers. His address is: P.O. Box 54 PEMBA, Northern Rhodesia.

African Music

"In the case of nations which already have a musical culture of their own, the missionaries must strive to adapt this indigenous music to sacred use, taking whatever precautions may be necessary" (1).

THEORETICAL ARTICLES on the Adaptation of Culture are not uncommon nowadays, but it is difficult to find detailed descriptions of efforts made to apply the principle. I wish in this article to give a short analysis of questions and problems which have arisen in Nigeria in adapting the music of the Yoruba tribe to Christian uses. Many of these problems will be common to other Sudanic and Bantu negro tribes.

Music and the non-expert missionary.

Brother Basil O.M.I. writing in the Journal of the African Music Society (Vol. 2, No. 2, page 87) warns that the serious mistakes made in the past "should deter any musically-inclined and well-intentioned missionary from embarking on the venture of adaptation without a good knowledge of the problems involved, or without the help of a reliable and helpful African guide." I am not a musical expert, but I do not feel that this is a crippling disability for myself, or any mission priest who wishes to en-

courage the development of African religious music, provided we keep Brother Basil's warnings in mind. We cannot afford to wait for the musical experts. The experts whose help is most vital at present are those African musicians and composers who can be found in any community, and commonly among our teachers. I cannot see how any foreign musician, no matter how experienced, could compose authentic vocal music in any of the African tonal languages.

The work of the expert.

I do not wish to minimise the very important help that the ethnomusicologists can give us, but I would like to stress that we cannot afford to wait for them. There are very few of the many hundred African musics in which serious study is being carried out at present. In Nigeria, although there has been a University College for over twelve years in the heart of the Yoruba people, more than five million strong, no thorough study of its music or poetry has appeared (2). Moreover, we must be very

(1) Quoted from "An Instruction by the Sacred Congregation of Rites on Music and Liturgy; 1958." The Instruction makes a distinction between nations which have a musical culture and those which do not, but the procedure suggested seems to be the same in either case.

(2) Since I began this article, a limited study of Yoruba music has been produced by the Ibadan University Press; "Yoruba Sacred music from Ekiti", A. King. It contains a detail analysis of drum rhythms. However, the treatment of the relationship between verbal tone and melody, so important to the development of christian music, is quite inadequate, as the author is unfamiliar with the language.

cautious of the conclusions published, as African music is so different from European music, and is so intimately connected with the spoken language, that even noted experts have made serious mistakes. For example, Hornbostel, one of the founders of the modern school of ethno-musicology, discussing the Sudanic tone languages, and taking Ewe as an example, came to the conclusion that "the chanted melody pays hardly any attention to the spoken one." (Africa: Vol. 1, page 37). Now this would seem unlikely to anyone familiar with these tone languages, and in fact the Reverend A.M. Jones after several years study of Ewe music comes to the opposite and surely more correct conclusion that "speech and melody move in parallel directions (3).

The African Music Society

Over fifteen years ago, Mr. Hugh Tracey organised the African Music Society, based at Roodeport, near Johannesburg (P.O. Box 138). Each year since that time he has produced a valuable Newsletter, or since 1951, a Journal (price 15/-), to publicise the work being done in this field. The Journal gives considerable attention to the work of missionaries. Hugh Tracey's book, "Ngoma" (publ. by Longmans), specially produced for educated Africans, covers in a simple way the basic principles of music, making clear where the fundamen-

tals of African and European music differ.

African and European music

We must be careful not to analyse African music in terms of European music. The bases of musical scale and rhythm, for example, are quite different.

Scale: It is quite unlikely that any intervals of a traditional African scale will correspond with any of the intervals of a European scale. It is not uncommon to see it incorrectly stated that the Africans use "*the Pentatonic scale*", and some go further to give the notes of this scale — "doh, ray, me, soh, lah." I here quote some conclusions arrived at by Hugh Tracey; "Apparently any combination of notes whatever may be adopted — there exists not even one interval common to all the scales of the world. "We are now fully justified in classifying certain (African) tribes or language groups as being pentatonic, hexatonic or heptatonic." "Few if any of these Bantu scales, and I have measured several thousand of them, remotely correspond to our European tempered scale (4)."

Rhythm: African rhythms cannot be accurately analysed in terms of European rhythm. In European music the various parts have a common main beat, and in transcribing it a common bar line runs through these parts. In African negro music, a contrary principle

(3) A.M. Jones. *Studies in African Music*. Oxford University Press.

(4) *African Music Journal*, Vol. 2, No. 1, page 17; Vol. 2, No. 1, page 9.

is followed; a common main beat is usually avoided so that the rhythms are staggered or "crossed".

However, no final analysis of African music has yet been made, nor has any system of writing the music accurately been agreed upon.

We can, therefore at the moment, expect little practical help from the experts. And how rarely can we expect to find a mission father, like Father F. Giorgetti of the Verona Fathers, who is at once a musical expert, and has at the same time been able to give long and intensive study to the language (5). What we can hope for, is that in many language groups one or more priests can be found, not to compose African music, but to undertake the necessary study to be able to guide and encourage the local musicians. (6).

Spoken tone and melody

We come to a problem which exists in all the negro tone languages, that is, the relationship between the natural tone of the words and the melody. An analysis of this problem as it exists in the Yoruba language may be of help in understanding the relationship of verbal tone and melody in other tonal languages, though the rules of verbal tonality are by no means uniform.

Three tone levels: It is usually stated that Yoruba has three tone levels. However, the reality is much more subtle. It is more exact

to speak of three tone levels to which all inflexion is related, these levels themselves being flexible. The levels may rise or fall, widen or come closer together. Moreover, certain syllables may fall between the main levels, or may slide from one level to another.

This flexibility of the tonal system means that Yoruba melody is not confined to a simple system of three musical notes to represent three speech tones. I have read of a priest who composed hymns by classifying the syllables as low, mid or high, and then mechanically fitting them to three notes of a scale. This surely shows a misunderstanding of the flexibility possible in tonal speech.

Sliding tones: Various types of Yoruba music represent the sliding tones of speech in different ways: a) by an exaggerated slide; b) by articulating both terms of the slide so that it becomes a double note; c) by a single note approached by a slight glide. Rev. A.M. Jones, in his analysis of Ewe music, states that slides in speech are represented by the median note; "the melody takes the average course." I do not think that this could be done in Yoruba music as the glide is such an important part of the tonal pattern.

The grammar of tone: A further subtlety is introduced by the fact that the basic tones of a word may be affected by its grammatical function (at least in the West African Kwa group of languages). In Yoruba, for instance, there is a rise on the last syllable preceeding a verb. It is of little use to look up a Dic-

(5) See A.E.R. Apr. 1960, p. 165.

(6) We have, nowadays, the considerable help of relatively cheap, battery driven tape-recorders which can be used in any district.

tionary to find the basic tones of a word, and judge the accuracy of the melody by this alone.

I feel that it would be impossible for a traditional composer to ignore these tonal subtleties when creating a song. However, christians, especially teachers, who have been accustomed to sing vernacular hymns which subordinate the verbal tone to an independent melody, sometimes compose songs which carelessly treat, or even contradict, the natural inflexion of the words.

Yoruba tone and poetry: Yoruba words do not contain syllables stressed in their own right, nor do they contain short and long syllables (though syllables may be stressed or lengthened under the influence of verbal or melodic rhythms). It is unnatural, therefore, to subject them to the straight-jacket of metric systems created for European languages, as our missionaries have done when composing vernacular hymns.

No detailed analysis of Yoruba poetic forms has been made, but it is clear that they contain tonal patterns. For example, a series of phrases may end on low notes, or on alternate high and low notes. In fact, tone is such an essential element of the Yoruba language that all its poetic forms could be called chant or song. Each distinct form has its own name, and usually, its own specific verb, unlike European languages which may have only a few verbs for many types of song.

Melody: In Yoruba music the melody cannot run independent-

ly of the verbal tone. It is, therefore not correct to sing it (as we do) in monotone, nor to end the phrases with a series of fixed "flexa" as in Latin chant. Also it is unnatural, if not impossible, to compose a series of verses which could be fitted to an identical melody, as we do in European hymns. Some patterns of musical form, however, such as antiphonal and refrain singing, are common to both African and European music.

As a parenthesis, we may add that our existing Yoruba Catholic hymns can be criticised on at least two counts: 1) they do violence to the Yoruba language by fitting the words to foreign metric forms; 2) they subordinate the natural inflexion of the words to an independent melody.

Dance rhythms in religious worship

Fr. Daniélou S.J. has written: "I cannot conceive how an African could worship God without dancing." This statement suggests a misunderstanding of African liturgical worship. Our Yoruba pagans do use dance rhythms in their worship, but their instinct is to use types of solemn chant for the most serious parts of their liturgy. These chants may be sung without any accompaniment, or they may be accompanied by some percussion instrument, such as a gong, a drum, or by handclapping. It is not uncommon to hear the more serious types of African chant compared to Plain chant. Talbot, the Nigerian anthropologist, wrote in 1943 of his approach to a sacred grove in the Niger delta, "the

gay songs of the paddlers changed — taking on a graver note which merged at length into a kind of Gregorian chant, indescribably solemn and impressive." Again, in the White Fathers' magazine, "Grands Lacs", we read of music of the Barundi tribe near Lake Tanganyika; "ces chants appelés 'Idirombo' par leur simplicité et leur coup ressemblent fort au plain chant."

Adaptation of African music, therefore, does not necessarily mean introducing the drum or dance rhythms into the churches.

The conflict between the new and the old.

The deepest and purest source of christian music will be precisely that most likely to be frowned on by our African priests and laymen, namely the pagan liturgical chants.

At Oye Ekiti in Yoruba country we developed a Christmas choral based on pagan religious music. When our children went out to the various compounds to sing this Choral, they were very well received by the pagans. I remember an African Anglican Reverend coming to thank us for what we were doing. However, one day the children were stopped by their parents on the grounds that they were being led back to paganism. A meeting was called. A few people defended the use of the old music, but the majority were opposed to it. After a long and heated argument, a young man, an illiterate, suddenly turned on the old people and said, "If you remember, you opposed the Reverend

Father who first wished to introduce the Corpus Christi procession here, on exactly the same grounds." This argument, unexpectedly, finished the discussion, and the children were allowed to continue.

It is in the towns, surprisingly enough perhaps, that there is less likely to be opposition to the development of the old music. In 1954, during a meeting of the Committee which was preparing for the Marian Congress in Lagos, an African priest proposed that we introduce our choral Christmas play into Lagos. I suggested that the city people would not like it, but the African priests present were in favour of the experiment. As it turned out the music was popular and there were no objections.

A double change was made, however, in order to adapt the music for city use: 1) The words were changed from dialect to city Yoruba; 2) The children, themselves, spontaneously adjusted the notes of the chants, and used intervals from the European scales with which they were familiar. This did not have any destructive effect on the melody. It seems certain that the influence of modern music will cause a standardisation of traditional scales, and that these will be adjusted to a choice of various groupings from within the European diatonic scale. (It is claimed that the negro peoples do not use intervals smaller than the European half tone, except under Moslem influence).

Experiment in adaptation.

I will give a brief summary of the way in which we attempted to develop African christian music beginning in 1954.

Musical opera had become a regular thing in our schools. Year after year teachers had been producing Bible or morality musical plays. They used a modernised form of Yoruba song and dance, called "Ogunde", popularised by Ogunde's travelling theatrical company. These operas were very attractive to teachers and children, but were somewhat monotonous, having none of the range of mood and music found in the traditional feasts and ceremonies.

One of our teachers, Joseph Ojo, had made his name locally as a composer of operas. I encouraged him to adapt pagan songs and chants for his annual Nativity play. After several years he had succeeded in gradually replacing "Ogunde" with a wide range of traditional music, which varied from dance music to the most solemn liturgical chants. A shorter Christmas choral was also developed from this play. This was performed by groups of ten or twelve children, who travelled to the compounds of various chiefs, with bells on their feet, and statues of Jesus, Mary and Joseph, and the "three kings" on their heads.

I give the structure of the play as it may help experiment in adaptation in other areas.

1. The prophet announces in poetic words that a Woman and her Child will crush the head of the devil. The

pagans reject his prophecy, and worship their god with their own chants and ceremonies.

2. An angel appears to Mary telling her she will bring forth a child called Jesus. The pagan priestess chants that her god, "Elefonehin" will nail the Child of the Woman to a tree.

3. Shepherds watch their flocks, and sing, dance and tell stories and riddles in the moonlight. An angel appears and tells them to go to see the child who has been born in their farm. They visit the Child and his Mother, and sing a choral chant of praise.

4. The King, however, hears from three wandering "kings" who are following a star, of the birth of the Child. He is jealous, and sings that two rams cannot drink from one bowl. He sends his soldiers to kill all the children of the district. The pagans sing funeral chants for their dead children, and hearing that the Child of Mary has escaped they go to sing his praises. Mary replies with the "Magnificat".

We avoid making a burlesque of the pagan worship but bring out its full beauty and reverence. The same serious music is used in the christian chants. In this way experiment in adaptation is carried on, *outside the church*, and opposition is relatively easy to overcome. The older people become accustomed to the use of pagan music for christian uses, and are gradually prepared for its introduction into the church itself.

African music at mass: Attempts have been made to use African music for Sung Mass, either by singing in the vernacular or by singing the Latin words to African tunes. In the first case permission is required from Rome. In the

second case we have an undesirable syncretism, which can hardly avoid doing equal violence to the Latin language and African music. The well known and attractive "Missa Luba" from the Congo, which can be obtained on gramophone records is of the latter type (7).

A more promising field for immediate development lies in the use of African chants and songs at Iloilo Mass. A very successful adaptation of old chants has been made by the Yorubas of Dahomey, where they are sung in the Cathedral at Porto Novo. Composed, however, under the direction of teachers, some of the chants are somewhat

careless of the natural verbal inflexion. The best chants, nevertheless, are beautiful and genuine adaptations of the traditional music. The singing is accompanied by percussion instruments, but these do not dominate and serve to sustain the accuracy of the rhythm. We have used these chants in our mission, using instruments during practice, but not in the church. The use of drums in church raises several questions and problems. Their use is not essential to African music, and in this matter we should move with the caution required by Rome.

K. CARROLL, S.M.A.

(7) "Missa Luba" Philips records: 428/138/PE: On the record sleeve it is claimed that the melodies are African. In fact several are European melodies sung to the accompaniment of drums; those which use an African chant form, as the Credo, can hardly be said to do justice to the Latin language.

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A Short Course for Catechists

AT KATIGONDO last year Father Hofinger gave to about a hundred priests, brothers and nuns, a number of lectures on the kerygmatic method of teaching the religious lesson. How to teach our people the Message (kerygma) of God's love, and how to answer this love by prayer and action.

As a great part of the actual teaching of religion is done by lay teachers and catechists, the question of course came up of how we can give them the benefit of these lectures.

We have at present no schools where catechists are getting full-time training for the important work that is expected of them.

The Protestants (i.e. C.M.S. and N.A.C. in Uganda) give what is, I consider, a very sound training to their catechists. Whether, in actual fact, that system is always adhered to, is open to question.

A young man, who has had at least some six years of primary schooling, is appointed to assist a village "elder". After he has done that for a few years, he goes to the Bible School, where he gets real training in religious knowledge for at least one year. After that he is appointed as village catechist, to teach religion to the "readers" and to conduct the service in the village on Sundays.

Having shown his "vocation" for that work, he marries in due time, and may go to the Theological College, together with his wife. Whilst he is being prepared for "ordination", his wife is being trained to be a leader of the women in the parish.

This system may not give them very highly qualified "priests", but it certainly gives them good catechists. I mean especially those in the second group, who have followed the Bible School after having worked as assistant for some time. The men in that group are really their catechists, and actually most of them stay in that group.

Now with us, the training of the priests leaves nothing at all to be desired. But our village catechists...

1. THE TRAINING

However, taking our catechists as they are, we can at least help them to do their work better by giving them some more training. Father Hofinger suggested that a two-weeks' intensive course in the new method was the minimum, and should be followed up by yearly refresher courses.

So, last January, I organised for this Deanery a *two-weeks' course for our catechists*. It was attend-

ed by 47 men: my own 14 catechists and 33 from the neighbouring parishes.

Time Table for every day:

7.30 a.m.	Mass
8.30	Breakfast
9.30 — 10.00	Conference
10.00 — 10.30	Demonstration Lesson
11.00 — 12.15	Lesson
1.00	Lunch
2.30 — 3.30	Lesson

4.00 Tea

After tea those who lived near enough went home. The others were accommodated in our school dormitories, and these were shown catechetical and other film strips in the evenings.

The Conferences

Subject Matter for the Conferences was substantially the same as for a Retreat: basic spiritual training, as suggested by Father Hofinger: "Let the priest be their spiritual father and not only the trainer and instructor. A short Noviciate."

During the second week, however, I found I needed all the time available for lessons and demonstrations.

Subjects of the Conferences.

1. The Central Theme of our Message: God loves us — How can we return that love.
2. Child of God — Natural Man.
3. Christian Mentality — Pagan Mentality.

4. What Christ did for me — What do I do for Christ.
5. The Catechist as a Messenger of Christ.

The Demonstration Lesson

I had arranged with our local catechist to get some 10 children of his "prayer class" to come here every morning to help with the demonstration lesson. It being holiday time, they had to be enticed with breakfast and sweets, but they came.

The children sat on the floor in front, and all the catechists sat in the school benches.

During the first week I gave all the demonstration lessons myself, showing the use of the black board and chalk, of story-telling and simple dramatising by the teacher alone, and finishing each lesson with an appropriate simple prayer, said after me by the children.

The first demonstration lesson was on: "God made me", ending with the prayer: "God, I thank You for having made me to be Your child. Please help me to be always a good child. Amen."

This, incidentally, was one of the points made by Father Hofinger: to end your Religious lesson with an appropriate prayer, prepared beforehand, and not always to end up with the Our Father or Hail Mary.

I told the catechists to try and make up prayers like that to fit particular lessons. They did it

during their free time in the afternoon, and some were very good indeed.

Since the Katigondo Course I have followed this method for all my religious instructions, and I think it is worthwhile passing on the suggestion.

During the second week, one or sometimes two catechists gave the daily demonstration lesson. They showed me their preparation and we discussed it a bit the evening before, to make sure that each lesson would be a demonstration of good teaching rather than a test of the catechist himself. And they were so keen on this that quite a few asked me to give them a chance also. Criticism and discussion followed each demonstration lesson.

The Lessons

During the second and third period "lesson", I went through the suggested syllabus for the instructions to the readers, using as textbook "Eddiini Enkatoliki, Bk I & II" and making use also of Bk III and IV for more illustrations from the old and new Testament and for more explanation of the Sacraments.

Most of those were really also demonstration lessons for the greater part of the time. I had already given the catechists cyclo-styled summaries of lessons to cover a three-months' course of religion for readers. And during my lessons I took one from here and there in the course to demon-

strate how to teach that lesson. First a few questions to introduce the new lesson, then a simple picture in chalk on the blackboard illustrating the story that goes with the lesson, then some questions about the story e.g. forgiving the sins of the lame man. This is followed by teaching the lesson itself, in this case the Sacrament of Penance and a few more questions. The lesson would end with the teaching of one or two questions and answers to be memorised.

During the second Religion period on the same day, the catechist can go through exactly the same again, but now the children will be able to supply details of the story themselves; and instead of telling the story again himself, the catechist will try to draw it out of the children.

The catechist's religion lesson ends with 10 minutes singing of a hymn.

Every evening I cyclostyled the main points of the day's conference and lessons, so that the two week's course will have a better chance of having some lasting effect, as they can read it all over again for themselves.

2. IN THE VILLAGES

Our system of "reading"

In each village there is only one catechist, and he may have about 20 readers. These readers are in three groups, traditionally called "Prayer class", "Commandments" and "Sacraments".

But all three groups are taught together (1). Three times a year there is what is called "asking" and those who pass this examination go on to the next group. That means that all are taught the same subject matter three times. Of course it would be more satisfactory, could we have three catechists, one for each group, but that is a practical impossibility, and in any case the number in each group is too small. Already most of the children attend school, and there they get the same subject matter spread over three years, which is far more satisfactory. But we still have to cater for many children who do not attend school.

If the catechist can make his lessons interesting, the fact that some in the second and third group already know what is coming can be very helpful. They will be keen to put up their hands and answer questions, and the older group may be able to help in dramatising some parts of the lesson occasionally.

The "asking" does not follow the division of "prayers", "commandments" and "Sacraments". But at the time of asking the first group is expected to know what it is all about, i.e. the story of the Creation and the Fall, The Nativity, the Redemption, the Church; and to know some of the daily prayers.

The second group will also be asked the memorised questions, and the third group some explanation as well. After the third asking the readers pass on to the final four weeks preparation for Baptism and / or First Holy Communion which is given in the main station by the priest and the head catechist.

This system may not be ideal, but the extra training of the catechists will at least get us nearer to the ideal. It will do a lot more good than to keep on lamenting about the poor qualifications of our present day catechists.

Sunday Services in the Villages

The question of improving the Sunday Service in the village was also discussed during the catechists' course, and all were very keen on bringing new life into the services. A new way has now been introduced here, on the lines suggested by Father Hofinger at Katigondo.

All catechists now have cyclo-styled sheets on which are printed all the prayers and so on, which are the same for every Sunday, the *Ordinary* let us call it. It is composed like this:

1. Introductory Hymn, which the catechist can choose according to the time of year.

2. The Gloria in the vernacular, said by all, phrase by phrase after the catechist.

(1) Readers' Time Table in the Village:

8.30 a.m.	—	9.30	Religious Instruction
9.30 "	—	10.00	Arithmetic Lesson
10.00 "	—	10.30	Break
10.30 "	—	11.00	Reading Lesson
11.00 "	—	12.00	Religious Instruction

3. The Epistle of the day.
4. Bible Reading.
5. The Gospel of the day.
6. A sermon, prepared by the priest.
7. A suitable vernacular hymn.
8. The Credo in the vernacular.
9. A prayer for all the members of the Church-Family.
(Here the Luganda prayer "Katonda Ggwe mulungi ennyo")
10. The Sanctus in the vernacular.
11. A prayer by which we wish to join with all those now offering Holy Mass in the main church of the Parish.
12. The Our Father.
13. Spiritual Holy Communion.
14. A Hymn to Our Lady.
15. The prayer "Memorare" in the vernacular, which ends the service.

Morning prayers are presumed to have been said as a family prayer at home, and the Rosary will be said in the family circle in the evening, so these ought not to form part of the Sunday reading in the village chapel.

Every First Friday, which is the usual day for the Catechists' meeting, each one gets the sheets for the Sundays in that month, and on each sheet Nos. 3, 4 and 5 are

typed out in such a way as to make intelligent reading aloud easier. Even so the catechists are expected to prepare the reading beforehand.

The Bible Reading follows the course of Bible History, so that the people may become more acquainted with the stories and lessons of the Old and the New Testament. Father Hofinger suggested that these readings should be selected for every Sunday, so as to have some connection with the Epistle and/or Gospel. Actually I find that too difficult and so I give the readings in historical order, and I think that that also has a practical advantage: it makes people look forward to the next "instalment".

No. 6 is a sermon, also typed out in such a way as to help intelligent reading aloud. These sermons I have based on the little pamphlet "One Year's Preaching the Good Tidings", by Father J. Kellner.

This system has now spread to nearly all the Luganda speaking parishes of this Diocese and beyond.

This, then, represents our effort to follow up the good work done at Katigondo by Father Hofinger in August 1960.

H. LIJDING, M.H.

The Training of Social Leaders

ONE of the topics proposed for discussion at the Lay Apostolate Meeting was Leadership, and proved to be one of the most urgent because of the problem it raised, that of the training of Leaders.

We are all witnesses to the fact that Africa is developing along new lines at a very rapid pace, the more so, as it now feels it a little late in the day; by comparison to the Northern countries, it has a long way to go to catch up with them. Becoming aware of the fact rather abruptly, confronted with this backwardness, the African is stimulated to action; everything has to be done at once: his standard of living has to be raised, his production increased, the labour force organised, a government set up on a footing comparable to other nations, so as to be able to deal with them as equal to equal; above all, he sees the need for a diversified and well-balanced educational system that will provide devoted and competent citizens and leaders.

Nobody doubts that leaders will be found.

People need them, and in their actual haste will accept practically anyone who seems to know where he is going. "If there weren't any, they would make them". To them this is an emergency, and any leader is better than none.

The country needs leaders, that is self-evident. What is also obvious is that competent, well-trained leaders are few and far between, and that something should be done as soon as possible to train such leaders, before somebody else with less disinterested motives provides them and leads the country into a new, but no less undesirable form of slavery.

The Church does not live in a vacuum, and temporal conditions affect Her, because they affect Her members who live in a temporal society. We know She will go on until the end of time, but we have no promise that She will not disappear temporarily from one given society. It is, to some extent, little consolation to the people behind the Iron Curtain, for example, to know that the Church is solidly established in some other part of the world, when they cannot avail themselves of Her Sacraments, Her Teaching and Guidance.

The Leader who will so mould temporal affairs as to make possible the spiritual redemption of his fellow-countrymen, is performing a great service to his country and the Church, and he is the one who can do it. Who better than the man who has received an education, who is vocal, has trained his mind to think logically, his will to make

sound decisions and has the competence and moral fibre to carry them out?

We are pressed for time, and the Educated African cannot adopt a detached attitude, one of "Let's wait and see": if he does not lead, somebody else will, and he might not like it.

The SOCIAL TRAINING CENTRE, Mwanza, is offering a solution to the problem of the training of social leaders, and it is at the service of the populations of East and Central Africa: Rhodesia, Nyasaland, Tanganyika, Kenya and Uganda.

The Staff: No effort has been spared to find and attract competent and devoted lecturers, with gratifying results. Top men can be obtained, and second-rate people or incompetent do-gooders would completely defeat our purpose.

The staff is international and the principle will be maintained in the years to come: we are expecting four more resident lecturers, from Rhodesia (an African), Germany and Canada.

Why set up a training centre in Africa? Why not send candidates to Europe or America (U.S. or Canada) where they have all the facilities, buildings, staff, realisations, etc... broadening experience of seeing, observing, meeting different people and social structures?

While admitting the advantages of an education abroad, particularly for those who need to specialise in subjects not offered as yet in

Africa, we should not blind ourselves to the necessities of life of the African in Africa, at the present moment and in the foreseeable future.

An education abroad might easily be artificial without the foundation which we too often take for granted: the basic education along western lines received in the family, school and social set-up. The African will not, in the relatively short time he will spend in the milieu, be able to absorb the newness of life. He will put it on like a suit, be immensely proud of it for a time, and shed it gradually as he meets with life in the concrete. He may even go as far as to blame bitterly those who were responsible for this artificial training. Examples of such cases are already known to us and are becoming less rare every day, especially with the rising of national pride and pending independence.

The African, faced as he is now with problems in economics, politics, national unity, is much less interested in the now dubious prestige of a diploma, a "paper", than in practical answers to his problems. He knows that people will now judge him on his ability to produce results, his efficiency, rather than on his formal education in a now more and more foreign country. African leaders at all levels very seldom if at all (except in European circles, fading out nowadays) mention the fact that they studied abroad: it would tend to dissociate them from the nationalistic masses.

Needed in the new Africa, are men who are aware of the different social problems, the various trends, and who are trained to provide practical, functional solutions in a responsible way. Social training should offer sound moral principles as a foundation, and instruments of no dubious value for the implementation of these principles.

African governments all over Africa have made no mistakes in the choice of instruments: trade-unions at all levels to tie up the labour force, and co-operative societies to organise the economic field. Some of them forge these instruments to serve their own ends, too often forgetting that a State is built of free people, and using them as so many stones to build their monument. A social training centre should supply what is lacking in motivation and vision through a sound knowledge of natural social laws, a deep respect of the individual person.

Others might see these organisations as ends in themselves, or at best as means to materialistic well-being. We should be prepared to do more than that, and to us, trade-unions and co-operatives and other methods of community development are the means actually at our disposal to the social development of man in Africa. It is practical training in the democratic process of individual comprehension of a common goal, of common decisions of the means of attaining to the common good.

Asking for high quality in our

regular students is only a consequence of the aims proposed. The situation is critical, people are willing to be led, but are ill-prepared to judge the quality of leaders. Moreover, the leader will have to provide most of the answers himself: consultants (foreign for the most part) will be either biased or, at best, considered as such by the population at large. Leaders shall be very much on their own for most decisions and their intellectual capacities shall be taxed heavily, their moral fibres severely tested. Happily such people can be found and are coming forward with quiet enthusiasm.

Working as we are in a pluralistic society, from the point of view of race, religion, social status, we have to see to it that our students are well equipped to deal with the diverse problems arising from such a situation. One of the obvious means is bringing them into contact with people of different culture, race, tribe, nationality and religion. The Centre will admit as regular and short-term student, any sincere, well-balanced person of good moral character, regardless of race, religion or political affiliations. He should be a man who has proved himself a leader in his own community or environment.

REV J. LAVOIE. W.F.

For particulars about the courses and applications write to:

The Director
Social Training Centre
P.O. Box 139
Tanganyika, East Africa.

PLATFORM

The Power of the Latin Liturgy in African Cities

Arguments against the vernacular in Holy Mass are still very much alive. Father Ciccotti's plea so obviously written "con amore" is a challenge to weigh and judge. Ed.

BY AFRICAN CITIES I mean those of modern Central and Southern Africa and, in particular, those in the rich mining areas.

African tribes with their villages, traditions and customs, their dances and wars, are now becoming an anachronism, interesting to ethnologists and anthropologists. Today war among the tribes is a rare occurrence; dances are often copied from Europeans or imported from other parts of Africa or from India. The traditional life which once revolved round the village has changed a lot and has, in many places disappeared altogether.

Agricultural tribes still attached to the land are extremely few. As young people get work and move to the cities or to big factories owned by Europeans, villages are almost left to the old and the disabled, the women and the young boys and people on holiday. Efforts are being made to bring men back to the villages but they bear little or no fruit. Hence, modern Africa is

beginning to mean the city where the African lives with his fellow countryman of other tribes, with the Indian and the European.

In this human crucible one of the greatest forces of the Catholic Church is the Latin Liturgy. It plays the very important role of keeping united in one single block what the heroic missionaries of past decades won by penetrating the most inhospitable and dangerous valleys and forests where the natives of past generations lived.

Although I have visited several parts of Africa, I should like to focus my lens on Northern Rhodesia where I have worked for about five years. There are about ten main tribes here and about sixty smaller ones. The Catholics (about 400,000 out of 3,000,000) come from all these tribes. When you visit the African quarters in city suburbs you find, side by side, the houses of Bemba, Chewa, Nsenga, Lozi, Toka, Ila, Ngoni and many others.

All these tribes are mixed up together, and if, at our sacred reunions, we had to use as many languages as there are different groups of Catholics, we should need ten or twenty churches in the same area. The Protestants hold their services in the native languages when they do not use English. But as a rule the Protestants are divided in tribes according to sects; one sect goes to the Tonga another to the Bemba, while another works among the Ila and so on. But we are everywhere and so we have problems unknown to the Protestants.

In my parish of Lusaka, the Capital of Northern Rhodesia, two Masses are celebrated every Sunday. One of them is a low Mass with Hymns selected from different languages; the other is a sung Mass in Latin with three vernacular hymns; one at the Offertory, one at the Communion and the third at the end of Mass. But these hymns are rarely sung by the whole congregation, although they are very good and we missionaries encourage their use with all our enthusiasm. It is almost impossible to get one tribe to sing the hymns of another tribe at Mass. It is not a question of boycott, they just do not feel like doing it. After all, how many natives of Milan would sing in a Neapolitan dialect in a Turin church?

In short, the use of native languages today in congregations in Central and Southern Africa is

not much more than an expedient of a very varying degree of usefulness. It varies according to the number of members of any one tribe present; the taste of the choir-master or of the parish priest; criticisms and protests from the congregation; or the area where you happen to be. It is variable, too, because these languages are, today, in a fluid state and in another thirty or forty years the texts of today will sound archaic and as little familiar to the grandchildren of the present generation as Latin is to Italians who have not been to High school.

The government has the same difficulties to deal with in its African broadcasting services. Programmes are given in six or seven languages of the larger tribes but protests are continually made by other tribes. "Why" they ask, "do you want our language to die out? Why do you not transmit programmes in our language? Why must we listen only to the languages of other tribes?"

In my parish I have often suggested to the members of the Legion of Mary and others that we should only have a sung Mass once a month as any pagans or protestants who may be present will understand nothing. They have always answered: "Don't touch the Latin Mass. It is a pity if pagans and protestants do not understand, but if they want to do so let them take instructions or come to the low Mass."

There is a little church far from the city where the congregation consists of neophytes converted by the Legion of Mary. There I have made it obligatory not to have the Latin sung Mass because I want the neophytes to learn their native hymns first of all, because they are the means by which they assimilate the dogmas with the help of music. However, it is only with reluctance that this has been tolerated, and every month I am sure to have the question put to me: "When are we going to start singing the Latin Mass in our little church, — the beautiful Mass, in which everyone without exception joins in the singing? The great thing which distinguishes us from Protestants is the Mass in which we sing "Kyrie eleison... et in terra pax... Patrem Omnipotentem..."

It should be noted that these things are said by the simple Christians, with no education at all, not by young men who have been to school. For the ever increasing number of those who study Latin, or at least French at Secondary Schools, the problem is even simpler. A few fanatical nationalists may raise some objections but the faithful simply pay no heed to them, for they understand that in this matter nationalism is out of place.

You should hear the fervour of a Latin Mass sung by Africans, or the unanimous opposition by a praesidium of the Legion of Mary to the mere suggestion of reducing Latin, in order to understand how

they resent it as a betrayal. In fact, while they are responding to the modern challenge to live united with their brethren of different tribes and races both at work and in society, the Catholic Church herself, by reducing the bond of Latin between them, would be depriving them of one of the strongest means of unity, praying and singing in common.

A young African who comes to town for the first time, though he feels himself as much a stranger as Renzo in Milan, is at once at home when he joins the other Catholics on Sunday and sings with them: "Et in unum Dominum..." and he knows that for all of them, even if the translations are different, those Latin words express the same faith.

But if each different language group had to have its own liturgical service, it would be necessary to have as many churches as tribes and the Eucharist, the Sacrament of union, would become the Sacrament of division.

Think, too, of the situation which would result from a marriage between persons of different tribes. One of the partners, upon entering marriage would have to abandon the rite to which he or she belonged, thereby losing the fervour developed in that rite, or, on Sunday each of the partners would go to the church of his or her tribe and at the most solemn moment, around the altar of God, the family would be split!

And now what is to be said of the relation between the African and other races, particularly European? Our Bishops use all their tact and diplomacy to induce the Catholic Europeans to come to services in African Churches and the Africans to go to European Churches. Now how would that be possible if different languages were used in the different churches? And in cathedrals, where all without distinction gather round the Bishop, in what way can they pray? In the language of the actual masters or of the former masters? That would be kindling anew the anti-colonial prejudice. In the language of one tribe? Which one? In a lingua franca? They are very poor; they do not express concepts and sentiments. They serve only for commercial negotiations and orders for cooks and workmen. In our part everybody understands Kitchen and Kaffir, but preaching or composing prayers in Kitchen or Kaffir would simply make the whole community laugh. Nobody would risk that. The problem of reading out the sacred texts in our missions is solved very simply; on Sunday, at the same time as, or immediately after the priest, the text is read out in the language in which the priest is about to preach and then another person reads it out in a second language. At the daily mass in my parish I always read the Gospel one time in one language and another time in another one, after reading the Latin text.

Some years ago the concession of Pope Pius XII to sing Mass in native languages was announced in some liturgical Reviews as "Victory". I made some enquiries about it among the priests of one of the vicariates which had "Won" the concession and was told that it was used only occasionally. Neither the clergy nor the people liked it.

Another consideration that we must bear in mind is that today the African no longer lives only in his tribe or in his country. Many of them come to Europe. Africans who visit — and perhaps may emigrate tomorrow, — to London, Paris or Berlin, will certainly feel less that they are strangers, if on entering our churches they hear Latin used as in the churches of their native lands, than if they find a congregation whose prayer is unintelligible to them.

I remember the great consolation I had on one of my first days in London. I went out all by myself, hardly understanding the road signs, the notices on shops or the instructions of the policemen about my way home. But what a joy it was to come into a Catholic church and hear the "Tantum ergo" and join in with the people singing. I didn't know them but they were, I felt, so near me. I was at home again.

There is another argument that has struck me when working among the Italian immigrants in Rhodesia. When the priest asks: "Why do so few of you go to Mass?" the

usual answer is: "We don't understand the sermon". The Bishops try to arrange for a sermon to be preached sometimes in Italian, and we exhort the immigrants to read a holy book during the explanation of the Gospel. But if these people found that not only the sermon, but the whole of the Mass was in another language they would at once have the impression that it was another church, different from the Catholic Church they knew at home. These immigrants are almost always men of humble conditions, they are not keen on studying, they do not learn the local languages.

The "Exsul Familia" encourages the idea of establishing special parishes for them. But anyone who has ever visited Central Africa knows what the difficulties of forming such parishes would be. Besides other things the Italians are so scattered that only a very small proportion of them would benefit from such an arrangement.

From time to time one hears of a missionary who has spent almost all his life in the forest, supporting the thesis of Liturgy in native languages. But it is sufficient to live a few weeks in town for him to change his mind. It was probably the same with the Saints who formed the different liturgies in the early Church, and who would fight tooth and nail to maintain the Liturgies of their respective languages. If they came back to life among us today, with millions

and millions of people changing from place to place and even from country to country every year, and if they lived in the same conditions as we missionaries do here in Central Africa I feel sure that those Saints would not advocate a national Liturgy!

We do not know how many Frenchmen will make Germany their home within the next fifty years or how many Germans will go to live in France; neither do we know, with the modern tendency to pull down national barriers, what will happen in Central Europe, traditionally suspicious as it is of Romanism; nor whether there will be a "European People" in the year 2000, or, supposing there is one, what kind of people it will be. But even if, in Central Europe, the tendency to supersede Latin were to prevail, and in place of Latin which does not pass away, other languages, that change and pass away were to be substituted, let us all be of one mind in Africa. If what you seek is the flourishing of Catholic life in Central and Southern Africa, then enrich the Liturgy, deepen it, lead your people to take part in it and to feel proud of it; celebrate Sung Mass daily and give Benediction with all possible solemnity, with acolytes and rich incense; sing Gelineau psalms at the Offertory and before the "Tantum Ergo", but do not touch the magnificent, the perfect Latin architecture of the Liturgy in the construction of which so many great minds of all nations of medi-

aeval Christian Europe collaborated. The secret of its greatness lies in the fact that it can be adapted to all souls all over the world; it stands

up to the different interpretations of all the peoples of the world.

F. CICCOTTI, S.J.

Religious Art

I READ with great joy Father Kalanda's article about Christ in African Art, which appeared last year in the October issue of the A.E.R.

In these few lines I want to express my opinion, not particularly about African art, but about sacred art in general, which I think, as such, applies also to African art.

I have gathered from what has been written as a reaction to Father Kalanda's article, there seem to be two trends of thought concerning the freedom an artist has in the exercise of his skill with regard to religious art.

Some hold that an artist is completely free, even in religious art, to produce works following his own taste. Others do not agree with such a view. They would not have certain works of art introduced into the church and exposed for the veneration of the faithful. They advocate a certain limitation of the artist's freedom concerning the works of sacred art.

Of course we all agree that there should be in our religious art, some kind of progressive element; it should tend to become better and better; and we should all encourage that tendency. But that should not

make us forget that religious art is subject to certain norms beyond which no artist is allowed to go. In all his works of sacred art, he should take into consideration the following points, namely, that religious art should above all have respect for the Truth; it should be an incentive to sanctity, and lastly, it should help the observer to be recollected and to pray well.

If any of those points is ignored by the artist, his works will be anything but religious art.

As Fr. Kalanda rightly says, to represent Christ with the features other than those of a Jew, is not only improper and misleading, but it is also harmful. For though Christ died to save all men: Africans, Americans, Asiatics, Eskimoes, Europeans, Oceanians, Patagonians etc..., He was nevertheless chosen from a particular race — the Jewish race. Consequently, He should be represented with the features of a Jew; otherwise we run the risk of turning Him into a myth, transformable and changeable at the will of every artist.

It should also be noted that even if Christ is represented with the features of a Jew, the artist's imagination should not be given

full play to all sorts of inventions. If the image of Christ is intended to feed only the curiosity of the spectators, or if it is likely to presentative value, its place is not in the church. It should be discarded as not worthy of that holy place.

Jesus then on the cross should not be represented as a dried up corpse, or with broken limbs, hanging on a gibbet. He can be portrayed or sculptured covered with wounds, or with a brutal realism as many Spanish artists have presented Him, but the anatomy of His body should remain intact; for

as it is clearly stated in the Gospel, they did not break any of His bones (John, XIX, 33).

Therefore, to produce a good work of sacred art, we should always remember that the aim of religious art is not to bring innovations or to cause admiration, but solely to invite to recollection, to meditation and to prayer.

If that is borne in mind, the observance of the above mentioned points, will not hinder a true and good artist to produce masterpieces.

A. BIGAY.

Municipal Museum, Thiers

Marriage on Sunday?

Father van Berkel adds a valuable note to his article on "The Sacrament of Matrimony" in A.E.R., July 1961:

For the benefit of those who would like to know *what exactly is allowed* by the present rubrics for a Marriage Ceremony on Sunday, the following rules are extracted from the Code of Rubrics. They are very considerate, for whilst they uphold the high place of particular feasts and also of Sundays, yet they allow the insertion of the "oratio missae votivae pro sponsis" thus making that Mass a "marriage mass" at the same time. Follow the rules:

(1) A general and well known rule: The Sacrament of marriage by itself can be administered on

any day without exception; therefore also before any Mass on any day, independently from the Mass (cn. 1108, 1).

(2) However the Missa Votiva pro sponsis, is forbidden during the closed time, also on all First Class days and on all Sundays.

(3) Yet, the Commemoratio missae votivae holds a high and privileged place, for it can be added to the oratio of the day "sub una conclusione" and the nuptial blessing can be given on all I class days (except only All Souls Day) and on all Sundays (except those of the closed time).

(4) The Ordinary can give special permission for the commemoration and solemn nuptial blessing even during the closed time, with the exception of Triduum Sacrum.

Roman Documents

Commemoration of IV. Class Feria Abolished

In a Declaration of 27th May 1961 (AAS, 1 Julii 1961) the Sacred Congregation of Rites has ruled that in Holy Mass no commemoration of a Feria of the fourth class has to be made anymore.

The following changes in the new Code of Rubrics (1) should be noted:

1. N. 26: "Omnes feriae, nn. 23-25 non nominatae, sunt feriae IV classis; quae nunquam commemorantur". (Delete "si impediuntur".)
2. N. 289: "In omnibus feriis IV classis dici potest, *sine* commemoratione feriae". (Change "cum;" into "sine").
3. N. 299, second part: "In reliquis feriis dicitur Missa dominicae praecedentis, nisi a rubricis aliter provisum sit." (Delete: "e qua pariter sumuntur orationes, quoties feria est commemoranda").

Apostolic Faculties in harmony with new Code

In order to bring the text of the Apostolic Faculties (cf. A.E.R. Apr. 1961, p. 148, sqq.) in line with the Code of Rubrics a few modifications have been introduced (2):

Fac. 9: Delete: "in missis a solo celebrante cantatis vel etiam."

The Code, n. 426, allows incensations in all sung masses.

Fac 16: "Permittendi ut in ecclesiis ter infra hebdomadam, extra Quadragesimam, Missa lecta de Requie celebrari possit, *etiam diebus liturgicis III classis*, diebus tamen, quibus eadem Missa a rubricis permittitur, computatis". The content of this faculty remains the same.

(1) The indispensable text of the new Code of Rubrics has been published by Libreria Editrice Vaticana under the title: "RUBRICAE BREVIARII ET MISSALIS ROMANI et Documenta Adnexa cum Indice Analytico." Complete Latin text in handy format and at a very low price.

We can also recommend: "The Rubrics of the Roman Breviary and Missal", Latin text of the new code with English translation by Canon J.B. O'Connell, London, Burns & Oates, at 10/6. The Variations are not in.

(2) Cf. "Addenda ad Commentarium in Formulam Facultatum Decennalium" by L. Buys, S.J., in PERIODICA, 1961, p. 39-43.

Fac. 17: "Concedendi ut toto anni tempore Missa de Dominica celebrari possit diebus infra Hebdomadam, *cum omnibus iuribus ipsius Domini-
cae*, modo ne occurrat Festum I classis".
The passage in italics clarifies a doubt.

Fac. 55: In the audience of 17 January 1961 granted to the Secretary of Propaganda, His Holiness Pope John XXIII has allowed that this faculty remains in force (cf. A.E.R. Apr. 1961, p. 100).

Fac. 60: "Permittendi ut, servatis rubricis, in Dominicam *aut immediate
praecedentem aut immediate* sequentem transferatur solemnitas fes-
torum quae secundum can 1247 sunt ferianda, sed legitime abolita."
This leaves a choice in accordance with the Code, n. 359.

Fac. 61: Since the Code, n. 87, already allows to transfer the Rogations, this faculty has been abolished.

Fac. 65: Delete "ferialibus". Cf. Code n. 260.

Fac. 67: Delete "tunicella et dalmatica". Cf. Code n. 134.

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NEWS IN BRIEF

New Dioceses

16 *May* 1961: Diocese of Port Harcourt in Nigeria, under Holy Ghost Fathers, with territory from Diocese of Owerri (Rivers Province).

6 *June*: Diocese of Bururi, in Urundi, under White Fathers, with territory from Archdiocese of Kitega.

24 *June*: Diocese of Mbalmeyo, in the Cameroons, under secular clergy, with territory from Archdiocese of Yaoundé.

Diocese of Popokabana in Congo, under Jesuit Fathers, with territory from Diocese of Kisantu.

Appointments

16 *May*: Very Rev. Father Godfrey Okoye, C.S.Sp., Bishop of Port Harcourt (Nigeria).

Very Rev. Father Louis Nanga, Auxiliary Bishop of Lisala (Congo).

6 *June*: The Right Rev. Joseph Martin, W.F., transferred from Ngozi to Bururi (Urundi).

24 *June*: The Right Rev. Peter Kimbondo, Aux. Bishop of Kisantu, has been named Bishop of Kisantu (Congo) after the resignation of His Lordship Bishop A. Verwimp, S.J.

Very Rev. Father P. Bouckaert, S.J., Bishop of Popokabana (Congo).

Very Rev. Father Alexander Mbuku Nzundu, Aux. Bishop of Kikwit (Congo).

The Right Rev. Paul Etoga, Aux. Bishop of Yaoundé, transferred to Mbalmeyo (Cameroons).

4 *July*: Very Rev. Father James Mbali, Bishop of Buta (Congo).

21 *August*: Very Rev. Father Andrew Makarakiza, W.F., Bishop of Ngozi (Urundi).

Resignation

His Holiness the Pope has accepted the resignation of the Most Reverend Joseph Strebler, S.M.A., Archbishop of Lomé (Togoland).

The East African Lay Apostolate Meeting

The East African Meeting for the Lay Apostolate of East and Central Africa held at Nyegezi Seminary Aug. 21-28 was a week of hard work but also of great enjoyment. The Programme was certainly

exacting; lectures and discussions continued from 8:30 a.m. to sometimes 7:30 p.m. almost without a break! But throughout the week, the interest and flow of ideas never flagged.

After the first day's study of the position of the Laity as normal members of the Church with the right and duty to take part in its Pluralistic Society was perhaps the most pertinent. Here was the chief challenge for the Lay Apostle in East Africa today to bring Christ's truth and unity to people of varying creeds, races and ideologies to live at peace with protestants, moslems and pagans and to take a full and active part in the important activities, such as Youth and Labour movements and political activities of the growing community. On the other day we were made to realise more fully the layman's part in the teaching of the Faith, the help he can give to the Priest in his priestly functions, such as preparing people for the Sacraments and the part the Priest can play in helping the layman in the temporal field. Cooperation and coordination between priest and laity on the one hand and all the various parish organisations and Lay Apostolate movements on the other hand is the key to all this since all have the one aim: the spread of Christ's Kingdom on the earth. The danger to be guarded against is exclusivism. Lastly we discussed the essential need of the training of leaders. In the New Africa natural leaders are emerging on all sides and it is our task to recognise them and use their qualities in the service of Christ's Church.

Perhaps for many, it was the contacts outside the formal discussions

which made the week so stimulating. In his introductory talk the Right Rev. Bishop Blomjous expressed his hope that all participants of the meeting should be as members of one big family. This hope was most decidedly fulfilled. From the Community mass each morning the family atmosphere pervaded throughout the day. Bishops, priests of all Congregations and nationalities, Africans of many tribes and five different countries, laymen and Religious could all feel at home and talk freely on the many topics which trouble or interest the active Catholic in Africa today. Everyone had something to offer and all were well disposed to listen and understand so that difficulties and differences could be discussed without reserve.

Because we had all worked so hard together we were able to enjoy even more fully the social climate of the week: the concert on the Saturday and the hilarious social evening which ended the Day of Recollection on the Sunday. They illustrated the Unity and Catholicity of the Church and no doubt was left that definitely women can lead men — one of the week's discussed points.

It was a happy time and the numerous practical conclusions to be published in a Report will be of great help to every lay apostle.

AGNES BRAY.

BOOK REVIEW

Bernard Häring C. SS. R.

THE LAW OF CHRIST,

Moral theology for Priests and Laity.
Volume one: General Moral Theology. Transl. by Edwin G. Kaiser C.P.P.S.

The Mercier Press, 1961. Cork, Ireland Pp. xxxi and 615. Price 35/-.

We can quite frankly say that this work is remarkable, and without exaggeration we can qualify it as the best work on moral theology actually existing in English.

What strikes the reader most is that he has here in his hands a moral theology in the rich and positive sense of the word. The author deliberately breaks with the habitual kind of moral treatises, the shortcomings of which are known and to a great extent accounted for by their aim of providing the priest with the knowledge required by his function of judge in the tribunal of penance.

The author himself declares that he "has not the slightest desire to exclude other types of moral theology". But he esteems that the results authorize him to enter upon new ways and integrate and synthesize diverse "approaches or perspectives in relation to the wealth of the truths of faith."

His aim is "to provide a text which conforms to the ideals of a theology of the Christian message", "to present the full dimensions of the Christian moral

ideal in all its awesome and blissful height". To this end he "attempts to expound the most central truths in the light of the inspired word of the Bible". The study of this source constitutes in all his work a well developed starting-point, a foundation on which all further construction is based and from which it draws its spirit. Without detailing them to the same degree he also rather extensively uses the writings of the Fathers and of Tradition.

This work — and this is not its least quality — puts the study of moral back into the framework of a complete theology, and reacts strongly against the split, so painfully felt nowadays, between dogma and moral. Every question is dealt with in its connection with the dogmatic sources and continually he invokes the trinitarian, christological and sacramental doctrine. The christological character of this book is evident: Christ is the centre, aim, norm of all moral life. It is not only a matter of imitating Christ — this would still be too much exterior — but of living IN and WITH Christ. This life has as its norm the law of grace and love.

Obviously in these conditions the moral thus presented has an essentially religious character and a specifically Christian resonance. We are far from a mere moral philosophy, still farther from a catalogue of precepts and prohibitions. A life is put before us, with all its riches and dynamism.

This moral life has as its central characteristic that it is "a dialogue", a lived relationship between two persons: God who calls, and man who must answer, who is responsible. From this central idea the author builds up all his moral theology. "Christ invites man to follow Him", and "man's response".

It is impossible to detail how this is worked out in the book. Enough to say that the author has managed to keep an eye on and made a very felicitous use of modern philosophy (philosophy of value, phenomenology, personalism, existentialism, sense of history). But his judgment remains objective and serene; the profound knowledge which he has of the actual sciences of man has not led him to lose sight of the real values of tradition.

Let us hope that this most important contribution to moral theology will soon be complete. While Volume I is necessarily concerned with background and general principles, Volume II and III will take up the problems of special moral theology.

As the author says in his general introduction this kind of book does not suppress the utility nor even the need of "classical" manuals if we wish to make a more precise study of concrete cases. But it completes them in a very felicitous way by its perspective. A study of this work will not only enable us to enrich our knowledge, but also to give substance to our preaching and to make it more alive, apart from all that it can adduce in the effort to meet God.

A. DIACRE, W.F.

Mutesa Seminary,
BUKAVU.

John H. Miller, C.S.C.

FUNDAMENTALS OF THE LITURGY,

Fides U.S.A., P.p. 530, Price 60/-,

Some months ago Father H. Schmidt, S.J., professor of Liturgy at the Gregorian (Rome), published in Latin a manual which was very highly praised in the press as the ideal text book for professor and student in the average priestly seminary.

That may have been so — for a very few months. But Father Miller's book which has just been published is far superior.

In his "Fundamentals of Liturgy" Father Miller goes into the greatest detail and quotes chapter and verse for every assertion; and yet his style is so attractive that it is a pleasure to read and assimilate the mass of detail the author has put between the two covers of this book.

Not for Father Miller the mystical explanations of the rites: in each and every case he must go back to the historical reasons that led the Church to perform a certain action or to say certain words.

Never was it better realised before how much the infant African and Asian Churches rely on liturgy to enable them to grow up into the free statue of christian life. Laymen are being taught in the spirit of Pius XII's last 'Instructio' to lead the singing and the prayers and to be official commentators of and at the Holy Mass; the liturgical texts are being translated into the African languages: liturgical "acclamations" are being composed for

the offertory and for the communion to suit African needs; biblical vigils are being introduced and so on.

But in all this great work to make of the liturgy "a most powerful force for the deepening of christian life in the missions" (as Father J. Hofinger, S.J. so clearly expresses it), great care must be taken to maintain in spite of all adaptation the full richness of doctrinal content.

To facilitate this, no work can be more heartily recommended than Father Miller's 'Fundamentals of Liturgy'. We can only promote a more active participation in the liturgy when we are fully cognisant of the nature and origin of each single rite and rubric. This is the great merit of this new manual: no detail is too small to escape the author's scholarly enquiry. A very full analytical table and a very adequate index enable the reader to find rapidly any special point.

T. F. KEANE, W.F.

P. Grech, O.J.A., D.D., Lic. S.Script.

EDUCATING CHRISTIANS,

Herder, London, 1960, Pp., 157

Price 10/6.

It is difficult to express in a few lines the importance of this book by Father P. Grech on christian education.

Two fundamental dogmas the teacher must ever keep in mind. The first is man's creation to the image and likeness of God. The second is the doctrine of original sin, whose effects are to be seen in every child, save Mary the Immaculate and John the Baptist.

Further every catholic teacher must be convinced that without making use of the truths which God Himself thought necessary to reveal to us in both the New and Old Testaments it is absolutely impossible to educate christians. The mysteries revealed in the Bible are not luxuries: we need these truths, if we are to lead christian lives. No better proof of this can be given than the universal wave of youthful delinquency wherever these truths have been unknown or ignored.

Father Grech, whose competence in the matter cannot be disputed, shows how the young teacher or student can judge the so-called modern pedagogical discovery in the light of the eternal truths revealed by God, in the light above all of the teaching of that Teacher of teachers, Our Divine Lord.

The modern insistence on freedom for instance, which is a reaction against the 19th century insistence on conformity to accepted norms must be understood in the sense of a free acceptance of the self-discipline of virtue as opposed to the slavery of the passions: "The Truth will make you free", said our Divine Master.

Reading the Scriptures with the help which Father Grech gives will be a joy to teachers, whether European or African.

T.F.K.

Leo Roberts, S.V.D.

MARY IN THEIR MIDST

Clonmore and Reynolds, Dublin, 1960. Pp. 74. Price 5/-.

The full story of how the Divine Word Fathers started the Legion of

Mary in China is given us here by Father Roberts.

His method is simple. He lets each missionary give details of the way the Legion of Mary was set up, how the Communists persecuted the Legionaries, and how in the face of terrible odds the Church in China has got going.

The story has not in this form been given before. Other accounts there are of how the Legion of Mary saved the Church in China; but here for the first time we see the Legion at work in the Divine Word Mission field.

The story I liked best is that of two school-girls who pretended to be more "progressive" even than the progressives. They used to bring the missionaries food in their prison. On Christmas Eve they came in as usual; but before pouring the messy greasy soup into the missionary's mug, one of them slipped as quick as lightning a piece of paper into the missionary's hesitant hand.

On one side was written "Christmas Present", on the other side "The Body of Our Lord Jesus Christ", and inside was a bit of clean linen sewn at the four corners.

What a Christmas box! Four consecrated Hosts!

T.F.K.

William Eric Brown,

THE CATHOLIC CHURCH IN SOUTH AFRICA.

edited by *Michael Derrick*, London, Burns & Oates, 1960. Pp. 384. Price 35/-

The Catholic Church in South Africa has made remarkable progress

in the past 40 years. Where in 1921 there were just over 300 priests today there are some 1200, and the number of Religious Brothers and Sisters has trebled, amounting now to over 6000, while Catholics of all races have increased from little more than 150,000 to a total in 1960 of 1½ millions. In 1950 the Hierarchy was erected, with 4 Archbishops, 19 Suffragans and 3 prefectures in the Union (now Republic) and the Protectorates; and recently Basutoland which had two sees has been made a Province with its own Archbishop and two suffragan sees.

The appointment in 1921 of the first Apostolic Delegate for Southern Africa marked the beginning of this rapid expansion, but the foundations for it were laid by nearly a century of arduous pioneer work. It is the story of this which fills the greater part of the book written at the request of the South African bishops by the late Dr. W.E. Brown. They were fortunate in securing so accomplished an historian. Dr. Brown, a priest of the archdiocese of Glasgow, lecturer in history and chaplain to the Catholic students of Glasgow University, came to South Africa in 1946 on account of his health. He had practically completed this history when he died at Durban in 1957. His work has been edited by Michael Derrick, who provides a short introductory chapter, and a longer epilogue bringing the story up to date.

It was in 1837 that the first Bishop, Raymond Griffith, an Irish Dominican, was nominated by the Holy See Vicar Apostolic of the Cape of Good

Hope. The Colonial Government, who received him as "chaplain to the Roman Catholic community", reckoned his scattered flock at about 700, but the bishop in his lengthy journeys discovered many more. He soon found that the extent of the Colony was far more than he could cover, and by 1846 he was asking the Holy See to divide his Vicariate and appoint one of his priests to the eastern half of it. Here first the need and opportunity to evangelize the Native Africans became apparent, while the continued advance of pioneer settlers beyond the ill-defined frontiers of the Colony opened up further territory. With the discovery of diamonds in the sixties, and of gold some twenty years later, the population rapidly increased and new Vicariates and Prefectures were created to meet the needs.

The original sources of the author's narrative in bishops' journals, letters, memoirs, the pages of the Catholic Magazine etc. are fully listed in the appendix, and there is a comprehensive index, so that the book is a valuable work of reference. Moreover it is eminently readable. The individual actors are brought vividly to life, and their zeal and devotion in the face of innumerable set backs and discouragements, in the midst of an unsympathetic, often hostile, majority, — mostly Calvinists with a bitter dislike and dread of "Rome", — is an example and

inspiration to their successors.

In the concluding chapter the editor gives a brief catalogue of the expansion since 1922. He has included a useful summary of the discriminatory legislation enacted by the present South African government in pursuance of the policy of *apartheid*, and he quotes at some length from the clear-cut and uncompromising pronouncements of the bishops on this subject.

C. RUNGE,
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